

TENTATIONS:

Their { NATURE,
DANGER,
CURE.

BY

RICHARD CAPEL,
Sometimes Fellow of Magdalen Colledge
OXFORD.

To which is added a Briefe Dispute, as touching
Restitution in the Case of *U SURY*.

The FOURTH EDITION,
Corrected and Enlarged by the AUTHOR, with
divers Marginall Quotations, and usefull In-
sertions in the Body of the Book; the whole
Worke consisting of Three Parts
very usefull for these times.

1 COR. 10 13.

There hath no Temptation taken you, but such as is common to man? But God is faithful, who will not suffer you to be tempted above that you are able: but will with the Temptation, also make a way to escape, that ye may be able to beare it.

L O N D O N,

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sold at his Shop neer S. Austines-gate, at the
Signe of the Gilt-Cap.

29

1650.

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TO
THE RIGHT
WORSHIPFULL

Sir WILLIAM GUISE Knight ;
Grace and Peace from Iesus
CHRIST.

Sir,



*H*ose that honour God,
God will honor, and so
will godly men : God
will ; for he useth not
to be behind with any,
neither will he with
you: You have done God
much honor in setting up such Lights in
our Countrey, Ministers who both Do &
Teach : They (as Christ hath it) shall be
called great in the Kingdome of Hea-
ven ; and so shall you. And so will godly
men honor you, both Ministers and Others:
Ministers, because you have built in of our

a 1 Sam.
2.30.

6 Mar. 5.
19.
Prius ac-
tionem po-
sult max
Dollina.
Chrysof.
Hom. 72.
ad Pop.
Antioch.

THE EPISTLE

e Luke 1.79.

1 Tim. 31.
James 5.20.

Mat. 5.14.

Isa. 55.2.

Ioh. 6.55.
Luk. 10.18

Luk. 10.20

Ioh. 1.7.
1 Pet. 5.8.

1 Tim. 2.19
Ioh. 10.29
Ver. 28.

Luk. 22.31

coat some Synagogues: others (who had it not been for you, might have sate in the Shadow of Darknesse and Death) for that they now see best by their present mercie, what was their former, and what would have been their future Misery. To save one soule from death is noted in the word to be an honorable piece of service: How great is your Honour and comfort then? to whom God hath given an Heart and means to set up sundry Lights for the saving of many soules, in many Parishes. Now as God and God's People will honour you for providing that which is Bread indeed: So you must conceive that Satan will not fall downe from Heaven like lightning thū without some stirre; You do pluck dewne his Kingdome, and he will pluck at you, and you must, and (I hope) do provide for his assaults. As for your safety, your Name being written in Heaven (out of Satan's walke) you stand sure; the Father holds, and the Sonne holds, and none shall pluck you out of their hands: But as touching your inward Quiet, by Gods Leave, Satan will take his time to winnow you (not as Chasse) but as wheat: Expect it, he will doe what he can (and

DEDICATORY

(and he can doe something) to interrupt
your Peace: He hath * no Peace himselfe,
and so he cannot abide (as farre as he can
doe withall) that any should have any: He
durst and did set upon, and vex the Lord
himselfe with the smoake of an heauie
Tentation: And will he not, Dare he not,
let drive at us? Verily, when we come to
haue those * true Riches about us, and to
be in some spirituall strength, (which usu-
ally is in our later and more experienced
age) it is usuall that God should, and he
often doth suffer Satan; what? to beat us?
No! But yet to buffet us, as he did Saint
Paul. wherefore, after some great things
done to Gods honor, and Satans undoing,
we are then chiefest of all, to looke for the
houre of Tentation, and to take the best
care we can, both for our Safety and Peace:
this is to fight, not so much with men,
nor with beasts, after the manner of men,
as with ^u Principalities and Powers: His
Arrowes are * fiery, and have sorrow e-
nough in them, to make the heart of a
Christian man to ^u floupe: we are therefore,
all of us, by all means to furnish our selves
with such ^u Armes as may fit us in our se-
uerall occasions, And now to helpe the
weaker

* Iam. 3. 19.

* Mat. 4. 9.

* Luk. 16. 11.

* Heb. 5. 14.

* 2 Cor. 12. 7.

* Eph. 6. 12.

* 1 Cor. 15. 32.

* Eph. 6. 12.

* Eph. 6. 16.

* Pro. 11. 25.

* 2 Cor. 10. 5.

THE EPISTLE

2 Rom.
16. 23.
a 3 loh. 2.

weaker sort of Christians, I have here done
something that way, which (what ever it be)
I doe here make bold to publish it under
your Name and Countenance: to whom I
wish, as Saint Iohn did to Gaius (the
Hoste of the Church in his time :) That
above all things you may prosper, and be
in health, even as your soule prospereth,

*Tours in our Lord Iesus
Christ:*

RICHARD CAPEL.



TO THE CHRISTIAN READER.

After the Angels left their
owne standing, they envied
ours, and out of envie be-
came both by office and
and practice Tempters,
that they might draw man from that
happy Communion with God, unto
that cursed condition with themselves.
And successe in this trade, hath made
them both skilfull and diligent especi-
ally now, their time being but short.
And if neither the first or second *Adam*
could be free from their Impudent As-
saults; who then may look for exemp-
tion? the best must most of all look to
be set upon, as having most of Christ in
them, whom Satan hates most, and as
hoping by dis-heartning of them, to
foile others, as great trees fall not alone;

no

no Age or ranke of Christians can be free: Beginners he labours to discourage; those that have made some progresse, he raised stormes against; those that are more perfect, he labours to undermine, by spirituall pride, and above all other times he is most busie, when we are weakest, then he doubles and multiplies his forces, when he looks either to have all, or lose all. His course is either to tempt to sinne, or for sinne: To sinne, by presenting some seeming good, to draw us from the true good, to seeke some excellency besides God in the creature, and to this end he labours in the first place to shake our faith in the Word, thus he dealt with *Adam*, & thus he dealeth with all his posterity. And besides immediate suggestions, he commeth unto us, by our dearest friends, as unto *Christ*, by *Peter*; so many tempters, so many Devils in that ill office, though neither they, or we, are oft aware of it; the neere friend of all, our owne flesh, is the most dangerous traytor, and therefore most dangerous because most neer, more neer to us than the Devil himselfe, with which, if he had

had no intelligence, all his plots would come to nothing; this holding correspondence with him, layeth us open to all danger; it is this inward bosome-enemy, that doth us most mischief. When *Phocas* (like another *Zimry*) had killed his Master, *Mauricius* the Emperour, he laboured, like *Cain*, to secure himselfe, with building high wals, after which, he heard a voice telling him, that though he built his wals never so high, yet sin, within the wals would undermine all: It is true of every particular man, that if there were no Tempter without, he would be a Tempter to himselfe; it is this lust within us that hath brought an ill report upon the creature. This is that which makes blessings to be snares unto us; all the corruption which is in the world, is by lust, which lyeth in our bosome, and as *Achitophel*, or *Judas*, by familiarity betrayeth us; yea, often-times in our best affections, and actions, Nature will mingle with our Zeal, and privie pride will creep in, and taint our best performances, with some corrupt aime: Hence it is, that our life is a continuall combate,

Cedren.

2 Pet. 1. 4

THE EPISTLE

Rom. 16.
20.

A Christian, so soon as New-borne, is borne a Souldier, and so continueth untill his Crowne be put upon him, in the meane time, our comfort is, that ere long, we shall be out of the reach of all tentation, the God of peace will tread downe Satan under our feet. A carnall mans life is nothing but a strengthening and feeding of his enemy, a fighting for that, which fighteth against his soule. Since Satan hath cast this seed of the Serpent into our soules, there is no sinne so prodigious, but some seed of it lurketh in our Nature; it should humble us, to heare what sins are forbidden by *Moses*, which if the Holy Ghost had not mentioned, we might have been ashamed to heare of, they are so dishonorable to our nature, the very hearing of the monstrous outrages committed by men, given up of God, as it yeelds matter of thanks to God for preservation of us, so of humiliry, to see our common nature so abused, and so abased by sinne and Satan: Nay, so catching is our nature of sinne, that the mention of it, in stead of stirring hatred of it, often kindles Fancie to a liking of it: the discoverie
of

of devillish policies and stratagems of wit, though in some respects to good purpose, yet no better effect in some, than to fashion their wits to the like false practises; and the innocency of many ariseth not from love of that which is good, but from not knowing of that which is evil.

And in nothing the sinfulness of sin appeares more than in this, that it hindereth all it can, the knowledge of it selfe, and if it once be knowne, it studieth extenuation, and translation upon others; sinne and shifting came into the world together, in Saint James his time, it seemes that there were some that were not afraid to father their temptations to sinne, upon him that hateth it most, (God himselfe) whereas God is only said to try, not to tempt. Our adversaries are not far from imputing this to God, who maintaine concupiscence, the Mother of all abominations, to be a condition of Nature, as first created, onely kept in, by the bridle of originall righteousness, that from hence, they might the better maintaine those proud opinions of perfect fulfilling

ling the Law, and meriting thereby. This moved Saint *James* to set down the true descent and pedigree of sin; we our selves are both the Tempters, and the tempted; as tempted, we might deserve some pity; if as tempters we deserve not blame. In us there is both fire & matter for fire to take hold on: Satan needs but to blow, and oft-times not that neither; for many, if Concupiscence, stirre not up them, they will stirre up to Concupiscence. So long as the soule keeps close to God, and his truth, it is safe, so long as our way lieth above; we are free from the snares below. All the danger first riseth, from letting our hearts loose from God by infidelity, for then presently our heart is drawne away by some seeming good, whereby we seek a severed excellency, and contentment out of God, in whom it is only to be had. After we have once forsaken God, God forsakes us, leaving us in some degree, to our selves, the worst guides that can be; and thereupon, Satan joynes forces with us, setting upon us as a friend, under our owne colours; he cannot but miscarry that hath a Pirate for his guide.

guide. This God suffereth to make us better knowne to our selves, for by this meanes corruption, that lay hid before, is drawne out, and the deceitfulnesse of sinne the better knowne, and so we are put upon the daily practice of repentance and mortification, and driven to fly under the wings of Jesus Christ. Were it not for temptations, we should be concealed from our selves, our graces, as unexercised, would not be so bright, the power of God should not appeare; so in our *weakenesse*, we would not be so pitifull and ~~tender~~ towards others, nor so jealous over our owne hearts, nor so skilfull of Satans method and enterprises, we should not see such a necessity of standing alwayes upon our guard; but though, by the overruling power of God, they have this good issue, yet that which is ill of it selfe, is not to be ventured on, for the good that commeth by accident. The chiefe thing wherein one Christian differs from another is watchfulnes, which though it require most labour, yet it bringeth most safety, and the best is no farther safe, than watchfull, and not only

ly against finnes, but tentations; which are the seeds of sinne, and occasions which let in tentations. The best, by rash adventures, upon occasions, have been led into temptations, and by temptation, into the sinne it selfe; whence sinne and temptation come both under the same name, to shew us that we cannot be no farther secure from sinne, than we be carefull to shun temptations. And in this, every one should labour so well to understand themselves, as to know what they finde a temptation to them, that ~~they~~ may be a temptation to one, which is not to another; *Abraham* might look upon the smoake of *Sodom*; though *Lot* might not, because that sight would work more upon *Lots* heart, than *Abrahams*. In these cases, a wise Christian better knowes what to doe with himselfe, than any can prescribe him. And because God hath our hearts in his hand, and can either suspend or give way to temptations, it should move us especially to take heed of those finnes, whereby grieving the good Spirit of God, we give him cause to leave us to our owne spirits, but that he may rather stirre

stirre up contrary gracious lustings in
 us, as a contrate principle. There is
 nothing of greater force, to make us
 out of Godly jealousie *to feare alwayes* :
 Thus daily *working out our salvation*, that
 God may delight to goe along with us,
 and be our shield, and not to leave us
 naked in the hands of Satan, but second
 his first Grace with a further degree, as
 temptations shall encrease; it is, he
 that either removeth occasions, or shut-
 teth our hearts against them, and giveth
 strength to prevaile over them, which
 gracious providence you cannot be too
 thankfull for; it is a great mercie,
 when temptations are not above the sup-
 ply of strength against them, This care
 onely taketh up the heart of those, who
 having the life of Christ begun in them,
 and his Nature stampt upon them, have
 felt how sweet communion and ac-
 quaintance with God in Christ, and how
 comfortable the daily walking with
 God, is: these are wary of any thing that
 may draw away their hearts from God,
 and hinder their peace. And therefore
 they hate temptations to sinne, as sinne
 it selfe, and sinne, as hell it selfe, and
 *** hell

hell most of all, as being a state of eternal separation from all comfortable fellowship with God. A man is a stranger from the life of God, cannot resist temptation to sin, as it is a sin, because he never knew the beauty of holiness, but from the beauty of a civill life he may resist temptations to such sinnes as may weaken respect, and from love of his owne quiet, may abstaine from those sinnes that will affright conscience. And the cause why civill men feel the lesse disturbance from temptations, is, because they are wholly under the power of temptation, till God awaken their heart. What danger they see not, they fear not, the strong man holds his possession in them, and is too wise, by rowling them out of their sleep to give them occasion of thoughts of *escape*. None more under the *danger* of temptation, than they that discern it not, they are Satans stales, taken *by him, at his pleasure*, whom Satan useth to draw others into the same snare; therefore Satan troubleth not them, nor himselfe about them, but a true Christian feares a temptation in every thing, his chiefe care is, that in what condition soever he be,

be, it proves not a temptation to him, afflictions, indeed, are more ordinarily called temptations, than prosperity, because Satan by them, breedeth an impression of sorrow and feare, which afflictions have an especiall working upon us, in the course of our lives, making us often to forsake God, and desert his cause; yet snares are laid in every thing we deale with which none can avoid, but those that see them, none see, but those whose eyes God opens, and God useth the ministry of his servants for this end, to open the eyes of men, to discover the net, and then (as the Wise-man saith) *In vaine is the Net spread* before the sight of any Bird.

This moved this Godly Minister, (my Christian friend) to take paines in this usefull argument, as appeareth in this Treatise, which is written by him in a cleare, quick, and familiar stile; and for the matter and manner of handling, solid, judicious, and scholler-like; and which may commend it the more, it is written by one, that besides faithfulness, and fruitfulness in his ministry, hath been a good proficient in the schoole

*Domine,
quis evadit
laqueum istum
multis enim
videtur istum,
& quis videt
hunc istum,
quem illud
necesse fuit
ut non, &c.
etiam quod
penebatur
laqueus fuit
absconditus. Sa-
lomon. cap. 11.
Which ge-
th under
Angustines
name, Tom 9*

ſchoole of temptation himſelfe, and therefore the fitter, as a ſkilfull Watchman, to give warning and aime to others; ſo there be ſpirituall exerciſes of Miniſters, more for others, than for themſelves. If by this, he ſhall attain, in ſome meaſure, what he intended, God ſhall have the glory, thou the benefit, and he the encouragement, to make publike ſome other Labours.

Fare-well in the Lord.

RICHARD SIBBS.

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Widdowes estates, their danger,	p.227

Y

Yielding hurts, not helpes in Temptation,	p.91
How to avoid the lusts of Tongue,	p.241

Good Reader,

Be intreated to take notice, that by an oversight the last 5 pages of the second part of the Temptations, and the short Treatise of Duty is not taken into the Table, so that you not are to reckon those folios in making use the Table,

T H E



TENTATIONS:

 { NATURE.
Their { DANGER
 { CURE.

THEOLOGICAL SEMINARY

CHAP. I.

JAMES I. 14. *But every man is tempted, when he is drawn aside of his own lust, and enticed.*

IT appears that we all came out of *Adams* loins, in that we smell of his disease: To father our sins on the Lord, a common thing it is, and not so common as wicked for a man to say that he is tempted of God, and so to make God at least a co-author of our sins; which *James* finding to be up and down in his time, clears God, and lays

B

the

Part I.

Chap. 3.

*Diaboli hoc
opus est ut
facias sal-
tor potius,
& Corpus,
& Deum,
& proximi
quam cor-
ruptum a-
nimam ac-
cusare, ut
Scilicet, in
venta pec-
candi cau-
sa a malo-
rum radice
liberentur.
Chrys. in
1 Cor. 6.
Hom. 17.*

the fault on man, where the root of all tenta-
tion is. He would have man to learn, that he
carries the cause of all tentations within his
own bosome; which the Apostle finds out
to be our Lust; This Lust doth work out our
temptation by degrees.

1 By drawing the minde of man aside from
thinking on God and goodnesse, raising up
sudden thoughts in us of that which is not
good, without any consultation, giving a man
no time to dispute the matter with himself or
with his God.

2 By enticing and baiting the heart of man,
as men do for fishes; working on the will to
bend towards such or such objects represented
by Lust, as in appearance good and pleasant;
and here though we do repell such thoughts
as draw and withdraw, and such wishes as en-
tice and allure, even as fast as they come to our
consideration: yet Saint James tells us here,
that they are the first fruits and effects of our
concupiscence. By Lust is meant our naturall
& originall corruption; the conclusion is, *that*
all our tentations are long of our originall sin: I deny
not but Satan tempts, and so doth the World;
but yet neither Satan nor the World could *now*
hurt us, if all were well within; they tempt, but
it is by working on our owne concupiscence,
should they find *nothing* in us, we needed not to
care (thus much) for their tentations. Christ in-
deed was tempted, & had no Lust in him, & did
not Satan lose his labour? And all because no-
thing (*i. e.* no mutability of will, nor any ca-
pability

pability of any sin) was found in him : Fire burns not where is no matter for it to work upon ; no meer man is tempted and drawn aside, but he may thank his own concupiscence.

The greatest *quere* is, of *Adam* in Paradise, and of the *Angels* in heaven. The main answer is, that *James* speaks of Man as he is now, not as he was then. The greatest matter then is, How sin came into *Adam*, which must be from the liberty of his will ; he was tempted from without, & so was *Eve*, but no motion of *Lust* within could draw him to his first sin, for then there must needs have been in him a sin before his first sin, and then the first sin could not have been his first sin ; he was of such a condition, that he might fall if he would, and he did fall, but not without any tentation simply, though without any from himself, for he was tempted by the Devil. *Lust* in Satan was the occasion of *Adam's* fall, but the cause was his own will ; his first sin was from Satan's sin, (sin, I say) for it is a weak conceit for any learned man to write, that the Devil hath no sin, because the Law was not given to him ; which proves that in form he is not such a sinner as Man is, but a sinner he was and is, being and doing that which was contrary to the Will and Law of God, laid upon him in his creation. The holy Page is for it, in the very terms, *John* 8. 44. He was a murderer from the beginning, and abode not in the truth, therefore a sinner : He is a Lyar, and the father of Lyes, therefore a sinner : and

6 Roſ. art.
39. Con-
tra Luth.

Part I.
Chap. 3.

*Ex bonis
orta sunt
mala, non
ex bonis vo-
luntatibus
operamala,
sed ex bonis
natura vo-
luntates
mala, Aug
li. i. cont.
Julian, c. 3
e Jude v. 6.*

1 John 3. 8. The Devil sinneth from the beginning. His Lusts then that were in him, did draw him to work upon Eves and Adams free-will to draw them aside. The Devil was an Angel, and then he had no Lust within him to draw him; no object without, being in heaven, where was nothing but all perfection: A Deep it is then to conceive, how sin came first into the Angels. That one great Angel (now Belzebub) did first fall, and then drew after him the rest, is like enough; but yet the question remains, how the first sin came into that Angel, sith there was no defect within nor any without: I must first say that sin is a privation, an Obliquity, no effect but a defect, and therefore we are not to trouble our selves to enquire after any proper and efficient cause; God cannot be a deficient cause, because there can be no defect in him, and therefore the defect must be in the Angel, and we must rest in the will of the Angel, who without motion from within, or any temptation from without, fell from his estate, & abode not in the truth, as Inles phrase is, left his habitation voluntarily and maliciously; left it because he would leave it. The first sin or Lust was a sin then, whose cause was (such cause as a sin could have) not sin, for then the first sin could not be the first sin, if there were a sin the cause of that sin: and then again, we are where we were, and are left to enquire the cause of that sin; to which if we say sin, to have been the cause of that, then we may ask after the cause of that sin again,

again, & so ^d without end. Here then we must stop and say, that *Eves* sin and *Adams* sin came not from any Lust within, but from an act of their own free will, drawn out by the temptation of the Devil, and of the Devil's first sin, no internal Lust, no external temper at all, was the cause, for there was neither; but we must say that of that sin, *sin* was not the cause, but the will of the Angel created good, but mutable and free: No good I confesse can be the *univocal* cause of any sin, but an *equivocall* cause; and accidental cause of sin good may be, for the will of the Angels good in it self was the cause, not by working neither, but by not working. *Adam* (to come to him) turning himself of himself from God: (God ^e taking away his assisting and actuall grace) I say, *Adam* did then put away from him his original righteousness, put out his own eyes, and so came in original sin, *viz.* this Lust, that ever after tempts all meer men that are tempted, by drawing them aside from good, and enticing them to evill. They dream then, who say that God took away original righteousness from *Adam*, and that he by an act of his will did not ^f thrust it away: 'Tis safest to say (in the Scripture phrase) that he deprived himself, fell off from God, else we come too neer to make God some kind of author of his sin. Thus came in this Lust, the sewell of all sinfull tentations whatsoever.

What cause have we then to look about us, sith our righteousness within in the regene-

Part I.
Chap. 1.
dVid. Scot
Collat. 5.
In infinitum.

e Censur.
Remonstr.
in cap. 7.

f 1 Tim. v.
19 Having faith
& a good conscience
which
some having (put
away)

Part I.
Chap. 2.

rate is very weak, and exceeding imperfect, our lusts strong, a world of sins lurking up and down in our souls.

CHAP. II. Of drawing aside.

Questiō is made, whether this first drawing of lust be sin: I say it is; for if lust be sin, then the effect of it must needs be sin. Evil may come out of good by accident, but out of sinne comes nothing but sin: Lust is sin and cause of sin, and of nothing but sin. Let it goe for a weak opinion of the Jesuits, who tell us of vicious things that are no sins: for ^a *Becanus* (no babe) doth confesse, that God doth hate this concupiscence with a true hatred, but (forsooth) not redounding on the person in whom this lust is, as though that were not sin; and all that sin, which God hateth, God can hate nothing but what is against his nature and will, and whatever is against his nature and will is sin. Originall sin is properly sin, and to make it a sin, it is enough that it is voluntary in the will of *Adam*, so *P Bonaventura*: Besides, as soon as ever we come to have the power to doe it, we doe all (while unregenerate) give a free consent to that sin and the motions of it, which *after-consent* makes the sinne in the guilt of it the more ours: we then have no excuse left but to cry *peccavi*, and to fetch all from the *sinne* (as *David* did) in which we were conceived. In original sin lies a tacite consent (eminently) to all sin.

2 James

n *Summ.*
par. 2. trac
2. c. 9. §. 3.
c. 8.
o *Psa* 45. 7

Voluntate
Ad.

p *In sent.*
lib. 2. Dist.
46. 4. 2. q.
2. in Re-
spons.

o *Psa* 51. 7

2. James makes this drawing aside to be a fruit of sin; 2. to be a sin; 3. to be a cause of sin; therefore these drawings aside are finnes.

3. They be sins whether we like them or millike them, because they are against the Law of God.

Q. Whether there be ever some consent in the very first motions of sinne?

For that which is urged that there is no consent: I thinke there is some consent: as the offers of the understanding are quick, so the acts of the will are quicke and sudden. I rather say that there is some sudden inchoate imperfect consent given to all motions that arise: that an *actuall* sinne should be without all consent I cannot conceive; *Paul* did sinne against his judgement I confesse; for so hee meanes when he saith, he did that hee would not: But to speake in proper tearmes, hee neither did, no, nor could sinne, either without or against all motion, or any inclination of his will: *Paul* did sinne this sinne with his will, for else he would not doe it, it was an act of his will, and it is impossible to coast and force the will of man, though the consent makes it not properly a sinne, but rather our sinne to be imputed to us, yet I thinke there is no motion, no first thought that riseth out of our lust, but as the thought is, so the consent is *sudden, short, quicke*, and almost insensible: a consent such as it is then, ever goes with our desires, and motions; but say that they were unconsented to, yet being a-

Part I.

Chap. 2.

et aliquid dicitur voluntarium quia est ab aliquo potestate prohibere, non tamen prohibente, sic primus motus dicitur esse voluntarius. Bonav. l. 2. D.

41. Dub. 3.

[Semper in tentatione carnis est aliquis consensus. Durand. l. 2.

Dist. 21. q.

1. Num. 11

We cannot do any thing (properly) against our wills: but we may doe many things against our judgements. *Arist. Eth. 2. 7. c. 3. l. 3. c. 2*

et Sent. l. 3.

Di. 34. scilicet.

Ad. arg. absolute nullus vitiose e-

Part 1.

Chap. 3.

gis, nisi ex
deliberati-
one. — In-
colligere e-
nim prop-
ter quod a-
git est deli-
berare, qua
si impercep-
tibiliter
deliberat
propter pro-
bitudinem
in Syllo-
gizando
præficer.

u Moul. A.

nat. Arm.

c. 8. Wot-

ton on Joh

p. 246. Can

reluct. P. 4.

That wch

James here

calls Lust,

Paul, Rom.

7. 8. names it

fin, Sin tak-

ing occasion

by that Com-

mandement,

xPyælect-

io videtur

offe maxime

propria vir-

tutis: & iu-

dicia: & mo-

res magis,

quam a Hi-

Arist.

Met. 1. 2. 2.

against the Law of God, sinners they are, and for finnes they must goe. For if concupiscence it selfe, and originall lust be sinne, because it is against the Law of God, then all the operations of it must also be of the same kinde. By the way then ^u they are deceived, who would faine say, that originall sinne is not forbidden by the Law; Directly indeed and immediately it is not; but forbidden it is, because it is condemned by Gods ^w Laws. Now the Law doth curse none but such as breake it: Originall sinners the Law doth curse, and (if not in Christ,) God will damne; therefore they doe against the Law, and the Law then is given to them. Directly the ^w Law forbids *actions* of sinne, by consequence the Law forbids the *habits* of sinne: But to return, the Law of God is so pure and perfect, that it doth binde the most sudden thoughts that arise, for thoughts being acts of a man, the whole man being bound, those must needs stand bound; there sinne begins, and our thoughts are not free; thoughts of sin arising out of our lusts are sinful thoughts: Consent or not consent, doth not make an act to be simply a sin or not a sin: Sin is not defined to be a thing done with or against our assent, but against Gods Law, & Gods Law doth binde our very first and originall thoughts. A meere and single apprehension or cogitation of a sinne suggested by another, is not straight a sinne, for this was, or I know might have been in Christ; and Adam before his fall might

might durifullly have thought of the thing forbidden him without sinne, but the difference is, that in him they could not have risen, as they doe in us on such a sudden, the sudden moving of the *thinking* power, proves that they come from an evill fume, and are not right: besides in *Adam* there might have been a perfect meditation of the naughtinesse of them, and lastly a true affection of perfect hatred of them, where as in the naturall man *now*, there is no hatred at all; in the most regenerate the hatred that is, is but in part; it cometh in nature ever, in time most an end after the motion: or if with it, yet that is not sufficient, in *Adam* it would have beene antecedent to and before the thought of his minde.

These drawings aside, (moving the powers of our soules out of the right place,) dislike we them as much as we can, they are sins forbidden in all the Commandements of God; for look in what Commandement the finished sinne is forbidden, in the same Commandement is the first motion of that sinne forbidden also. Neither (in my minde) doe they distinguish the Commandements aright, who reserve these kinde of sinnes to the last Commandement. The lust St. *James* speakes of, is forbidden in all the ten Commandements; but these unconsented motions (as many call them) are the drawings aside of this lust, and therefore forbidden in every Commandement as Lust is.

The first motions of sin forbidden in every Commandement.

All

The affirmative of the seventh commandment, is such a commination with our own estate, as not to desire ought of our neighbors, so not for our money, without his consent. *sentio love our neighbor for de-gree fully as onts self.* vid. Sum. of divin. published by Mr Downam lib. L. C. 14:

y Hic (id est praecepto 10) non prohibetur ancilla pro usu concubinae, & usu voluntatis, quia sic prohibetur prohibitione qua prohibetur concupiscentia carnis sed quantum ad servilem actum & usum

All desires to a sinne are forbidden, where the sinne it self is forbidden, the only argument for that opinion worth the while is out of Rom. 7. 7. I had not known lust (saith Paul) except the law had said, *Thou shalt not lust*; that by Lust Paul here means a lust forbidden in one single commandment cannot be proved: but as the Law, that is the whole body and context of the Law, saith, *thou shalt not Lust*, that is, thou shalt not sinne, sinne and Lust being of the same extent: the word lust is as broad in extent, as the word sinne. The reason by which many think to carry it, is in my opinion very weak; Paul (say they) did know when he was a Pharisee, that Lusts consented unto were finnes; for the Philosophers and heathens, as blind as they were saw so much. But here Paul speaks of such a Lusting which Paul had not known, had he not known the Law, and therefore Paul takes the Law to forbid Lust without consent. Grant al this, and much is not made of it. That Paul did not know those first motions (before his conversion) to be sin is a truth, and that by the Law too, such Lusts are forbidden, is as true. Doth it follow then, that by the Law forbidding such Lusts must be meant the tenth or one distinct Commandment? Why may not the sense run thus, that Paul did not know that in any of the Commandments, such Lusts were forbidden at all; but now being made a convert, his eyes were so opened, that he now saw such Lusts to be forbidden in every commandment

mandement; as the first rising to Idolatry in the first Commandement, & sic in ceteris.

But now to answer all; I say that it is disputable, whether the Philosophers and Heathens did confesse Lusts consented unto, to be sinne, if of *all* Lusts, (which Gods Lawes do forbid,) I flatly deny; *many* went with them for vertues, as to lust after the hurt of an enemy, is commended by the wisest, and purest of the heathens; and so in a world of instances, as a man may see in ² Aristotle, Plato, Seneca, and the rest. If of *any* Lusts and desires that go no further then a meere inward consent of the mind and will; Philosophers do rather deny such motions and affections, to be vices, except they swell and rage, putting still a difference betwixt *passions* and *vices*. But for Pauls case, it is not the like, he was no morall Philosopher, but a Pharisee, and I affirm it, that Paul did hold that inward motions consented unto (ever so much) were no sinnes at all. 'Tis too late to say that nature moralized and generally enlightened, is able to find out such consented Lusts to be sins, for Paul was otherwise doctinated, his judgemēt was carried another way; it being the constant ^a Tenet of the School of the Pharisees, to hold that the Law of God did only forbid the outward action, without having to do at all with any inward motion and affections whatsoever. This he learned at the feet of Gamaliel: He was a ^b Zelot among the Pharisees; and this was a case among the Pharisees received and believed by them all:

ibat

utilitatis.
Armand
de bello
visu. tract.
2. c. 128.
vid. Bonav
in 3. sent.
14. dub. 1.
2. Inimicus
ulcisci po-
tius quam
illis recon-
ciliari bo-
nestum ven-
setur Arist.
Rhet. 1. d. 19
a Homo
sape non
potest ap-
prehendere
veritatem
quia illa
sequitur
quibus est
assuetus e-
ducatus enim
in seriotis
qua inter
ipsos magni
sunt: Sic
ut pra a-
more illa-
rum opini-
onum qui-
bus quis-
piam inur-
tus est
ab illis di-
moveri ne-
queat Rab-
bi Maimon
cap. 37.

Part I.
Chap. 3.

e Confer.
c. 8. Dia. 4

that the inward desires stood free and no way obligated by the Law of the Decalogue, give a man, what assent and consent to them in the motions thereof he would. This to have been the generall and constant opinion of the Pharisees is made so plain by Doctor *Raynolds* out of the fifth of *Matthew*, that there is no denying of it; and therefore it was *Pauls* religion to hold, that deeds and acts only were finnes and not affections: and so we conclude, that *Paul* had not known any inward Lust whatsoever (albeit consented unto with a free consent, and liked of with a full delight) to have been sin, had not the Law said, thou shalt not lust; and so for all this place of *Paul*, our assertion stands good, that in every commandement where the act of sinne is forbidden, there the motion of the same sin is forbidden; aye the first motion, this drawing aside spoken of by the Apostle Saint *James*.

CHAP. 3. Of the enticing of Lust.

Deas 26.
p. 49.

AFTER lust hath drawn us aside from God, it doth entice us and woe us; the word signifies baiting us, as men do bait for fishes, cozening sometimes the eye, sometimes the tast of the silly fish, so doth sinne use us, puts on guises and masks, making the sinne to appear in another colour then it is. Thus our own Lust doth nibble at us with some delight, proposeth it to us under tearmes of pleasure

Part. I.
Chap. 3.

pleasure, profit, honour; alluring us with the seeming sweetnesse that to our fancies and senses do appeare to be in severall sins, and all to bring us to accept of the motion to finishe sinne, and to *finishe it is to act it indeed*; so means Saint James. *Lust* I know doth work by force, but nothing so much as by enticing. Man is a creature guided by his will, and where will is, there constraint and violence prevails little, we love not to be forced (aye the worse because forced) and therefore our *Lust* doth goe most an end the other way to work, to bring us on to sinne by licorish courses, sawcing us with a proposall of some seeming sweetnesse to be found in the doing of sinne, for^d then is sinne like to break out into act, when it hath gained consent within; and enticing is the likeliest way to woo: us to consent and assent to sinne the sin in question; sinne useth not to come against the haire, but when we are caught with the spiced pleasures of sinne, then we go amaine down the streame, and we give too free consent and allowance to sinne, when we are besotted with the deceits of sinne. 'Tis very often that we read in the Word of the *deceitfullnesse* of sin: and I do desire all Christians to beware, lest that their own hearts, (that is their own lusts) do not go beyond them with cunning, and get within them by some inticing sleight. For *Lust* is such an enticing harlot, as will undo the party envea-
gled

*dineff peccatum cum
delectaris:
regnat si
conseris,
August. in
Psal. 50.*

Part 1.
Chap 3.

Jam. 1. 16

Rom. 1.
21.Gen. 9:
27.

gled for ever, and leave him nothing but shame and miserie, loocheth him from his right master, and makes him a slave of slaves, evē to delight in his slavery; robe a man of his liberty, honesty, comfort, salvation & all. Go to God then, that he would be pleased to stand betwixt us and this cozener, that our concupiscence (having great advantage, in that it is within us,) may not cheat us with golden mountaines, and leave us in the fuds at last. I mean not to enter into the description of the particular veins that sinne hath to entice us; Books are full of admirable matter about the deceitfulnesse of sin; shewing how the heart first *deceives* us wth colours, & whē we are once a doting after sin, then we joyn and *deceive our hearts*; using fallacious & specious Sophismes, to make our selves think that to be lawfull to day, w^{ch} we our selves held to be unlawfull but yesterday. Lye therfore day and night at God for wisdom to prevent the stratagems of sin; by nature our ^r imaginations are vain, our hearts are foolish, and willing to be deceived by sinne, little suspecting to find a Serpent and a Snake in the grasse of sin. Lust would allure us to pleasure it in the tents of *Mesbeck*, God will ^s perswade and allure his to dwell in the tents of *Sem*: Only I must commend to the honest Christian, the two main treacheries of Lust to go beyond us. 1. Lust sits upon our upper part; and by probable reasons (to see to) strives to win our judgements, and in case a man look not well

to

to the matter; Lust will so bleare his understanding with mists, that he shall thinke hee hath reason to be mad, and that there is great sence in sinning: Man being a reasonable creature, is apt to be carried by reason; and if lust can once bring us over with pretended reasons, why then the will is glad of the motion, the affections wait on the will, as on their Queene and Mistris, and the sinne is like to be finished and bring forth death.

Against this we are to set the Word, and sith sin can shew no reason out of the Word; (say) My reason is corrupt, and I am onely for the Word. 2. Lust workes in our *inferiour* parts, and flatters our affections with plausible perswasions; and a man is soone taken by faire offers to satisfie his actions: they be quick and sudden, and it is hard to hold them in; and when the fume of sinne hath wound it selfe into the affections, it quickly creepes up into the very judgement, and eates out all faculty of discerning, and then good goes for evill, and evill for good. Watch we over our selves both wayes before-hand, in making head at the very first against these inticings of lust, lest both our reason and affections goe after sinne; a world of difficulties will come in, when wee are not onely to bring in our affections, but our judgment too: That Fort-lost is not had againe with a Song; remember that we have not a novice in hand, but are to deale with an *Old man* which is corrupt according to the deceitfull lusts, so ^h Paul. Most dan-

A Morall
vice may
by conse-
quence de-
stroy an in-
tellectuall
habie: *¶*
¶ *qui sciens,*
recte non fa-
cit, amittat
scire quod
rectum sit,
1. Aug. de
Nat. & gr.
c. 67.
b Ep. 4. 28

Part I.

Chap 3.

Voluntate
falsi non
peccati.

Prov.
29. 23.
12. 11. 18.
29.

Prov. 26
28.

dangerous of all is the deceit of lust, when it seemes to carry with it our *reason*: because then it is next to an impossible thing, to keep out of the snare and clutches of sinne; an instance or two, and then an end. Why is it past the power of our Divines with their pens and tongues to cry downe Usury? The cause is; because most men doe think that they have reason to make the most of their money, and (as yet) they will see no *reason* against it; there is an unanimous consent I think amongst all the Divines, that to *inclose* is an oppression of an high degree, and yet many of our Gentry inclose more and more every day, and that they doe it with an high hand is too plaine, else they would not have us in derision as they have; and dare proclaim that they will inclose, say all the Preachers in the world the contrary. A proud word! And well might they, if God did not say the contrary, ¹ *as bee doth*; the best is, God is not mocked: for we see that the posterity of the great inclosers, would bee right glad with all their hearts to feed a poore beast in some common, and cannot. Thus the Lord doth ^k laugh at their calamity, and mock when their feare cometh: But why are men so set in that sinne? Because they thinke that they have *reason* to inclose. Thus when Lust hath inticed and bewitched our reason, wise men grow to desperate resolutions. All I say, is in a word: He that keepes from sinne because *reason* is against it, and

and not because the ¹ Word of GOD is against it; that man obeyes *reason* and not God; and he that is a schollar to *reason*, hath a fool to his Master.

Part I.

Chap. 4.

I Audaciam existimo de bono divini precepti diti-

putare, nec quia bonum est, susculcare debemus, sed quia deus precepit, Ter-
tul de penit.

• CHAP. 4 *Of our being tempted by our lust.*

GOD, I know, is often said to tempt us, but ^m never to sin: we speake not of his tempting us for our triall, but of our tempting our selves: His tentation ment often for our good we abuse, and take occasion thence to sin, and so we turn it in the event to be our owne. As for our tempting our selves, it is a reflect act, we are the tempters, we are the tempted: 'tis not hard for a man to make himselfe a worse sinner than he is. And is not Sathan said to tempt us? he is; he is the Grand tempter; he brought sin into mankind first, and he is still by tentations keeping of it in, and increasing of it: sometimes, though seldome, Satan tempts us and we joyne not with him: sometimes, and but seldome neither, we tempt our selves, and Satan doth not joyne with us; but most times our temptations are *mixt*, he and we concur and make one act of tempting; the sin finished is his and ours too.

in Aug. tract
19. in Joann.
Evang. De-
us acrimen
tenat secun-
dum eam
tentationem
que decipit.
Deus nam-
que tenet
formaliter
loquendo
tentationes
ad peccan-
dum. Caiet.
in Jacob. 1.
vid. Twisse
Vindie.
Grat. l. 2.
Criminat. 2.
Dignell. 2.
cap. 9.

Part I.
Chap. 4.

SECT. I.

Of Satans tentations.

Satan at first sinned without a Tempter : for he had no lust in him to draw him or intice him : having sinned without a tentation, and without any remedy, he sets upon man, and by his beguiling, he wrought upon that power he had in his will, and man was overcome. As the case stands with us, Satan could not hurt us, were it not for our lust.

He did set upon Christ, but found ⁿ no matter in him, he had no power over him not simply, because in Christ there was no sin, but because he was also so supported by the ^oster-nall spirit, that Satan had not to doe with with. Eve had no sin : yet his tentations went beyond her, and her first listening to him and his Syren son, was a sin in her : his first tempting her to the first sin could not possible presuppose a former sinne in her to worke with and upon. 'Tis onely the power of God, not of our will, that doth keepe us from the fiery darts of the Divell : how farre Satan can goe I cannot set downe ; onely I say that he cannot goe so farre, as to force the will of man by plaine violence : will were no will, if it could be compulsed or constrained by any. It is held to be the priviledge of God alone, immediately to inflow into and worke upon that noble part (the soule of man :) much lesse

n 26. 14. 30.
Pit. & Mal.
don: in 16.
am.

o Heb. 9. 12.

lelle is any created power able directly to turne and winde the will of man; it is beyond the sphere of Satan; and quite out of his element to reach so farre: but to trouble the spirits potently, to rattle the humours, to proceed by presenting matter immediately to the phantasie of man, is within his reach; for the Divell can doe, and therefore (having leave) he is able to put evill thoughts into a man, and to worke with power in the children of disobedience.

In the phrase of the Scripture it is said; He put it into the heart of Judas to betray his Lord and Master: He filled the heart of Achan to lye to the holy Ghost. The best is, Satan hath no kinde of command over, nor power in us to force us, and therefore the care of a Christian is to resist him; and not to fear him: he is a coward and trembles all over; flye not but stand, and he will flye: for Satan must have a double leave ere he can say or do any thing unto us.

1. Hee must have leave of God; as we see in Job; hee was faine to come morning after morning to have his Commission renewed: God must bid him; go and do, or else we need not care (thus much) for all his power; Hold in with God, and then let Satan doe his worst: he doth of himselfe with us all evill, but for the effect how farre he shall goe; it is in the hands of God, not of Satan; according as we read, Luk 22.31. Satan hath desired to have you to winnow you, as a challenger desireth to

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Tilen. De malis Angelis, Th. 31, 32. & de Pro 24. Bonav. lib. 2. Dist. 8. part. 2. par. 2000.

2. 40. 34

1 Kin. 22. 22.

Calvin. Instit. 1. 2. 149. Sect. 17.

Q 2. Satan hath

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e Diabolus
potentem ad
homines sibi
subdendos &
in captivita-
te remendos
non virtus
eius facit,
sed humana
peccata.
Mat. 23. 39.
August. in
I Job. 71.

have one of the other side to combat with, so did Goliath. So we see Satan must desire leave of God to harme us; our prayer then is, that God would not lead us into temptation: what a matter of comfort is this? that our cause is in the hands of Christ, who is our head.

2. He must have leave of us; I meane we must give way to his Tentation, else his Tentation will be frustrate, to *Acts 5. 3.* *Why hath Satan filled thy heart?* he doth there expostulate the matter with *Ananias*, not with Satan, and askes him what he ment to give Satan occasion to fill his heart with such wickednesse, we must then thanke our selves if the Divell snare us: he had a consent from our first Parents, he did wooe them to it, and he must winne us to yeeld, else the sin is his, not ours: I am perswaded that many men do discourage themselves over and above, by reason of the too much fear they have of Satan. I would we would feare God more and Satan lesse, and then the divell and we should be lesse acquainted; we yeeld often out of a base feare: feare of yeelding occasions us to yeeld, when it is too much. Many dispute it, how to find out the point of difference, betwixt tentations that are ours, and such as are wholly diabolicall; I thinke he doth best who doth study how to resist them, rather then to difference them. That there is a difference I know; but where the indivisible point of the difference doth stand, I know not: some tell us that a man may finde them out by their suddennesse, and because they are independant and

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not consequent of any former occasion : but to say that our lust doth not push out as *sudden* or as *independent* motions and suggestions is hard. Besides, for a man to determine the difference between the *independency* and *suddenness* of Satans tentations, and our corrupt flying motions, I conceive to be a worke to hard for most men. And for the other note commonly produced, that they be *unnaturall* and terrible it satisfies not : in that originall sin worketh *unnaturall*, and violently, and terribly, deny it who can, and where the act of our sinne ends and Satans begins, who can tell? What needs all this if we reject them, whether they come from him or us : in the matter of justification (wherein lies our salvation and our peace) they are not imputed to us, no more being ours then we except of. In a naturall corrupt motion : Paul saith, *When I do that I would not, it is no more I that doe it*; therefore no more is imputed by God, then is seen and allowed by us : Wee shall doe well then not to perplex our selves with needlesse queries which be Satans, and which be ours : sith that we al find the act of our own mind, the motion of our fancy, the wishes of our own will to be in those things wherein we have no reason to suspect Satan hath any thing to doe; I say, we find them to goe and come, to be in and out very suddenly, and without any coherence at all; and rage of our Lust is terrible and violent of it selfe, and therefore passe that; and be sure (come the temptation which

u Rom. 5. 7.

w Rom. 7. 20

Part L
Chapter 6

way it will) that we doe reject it, and then we are safe; it is not set on our scorn: if it come from Satan it is no sin of ours at all: if from our lust, sin it is materially, but not formally, for the guilt is done away, in that we doe not allow it but abhor it.

And of this we have seen many examples in the lives of the saints.

And of this we have seen many examples in the lives of the saints.

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SECT. II.

Of Temptations which come from our selves.

I Confesse it is but now and then, that Satan if he may be suffered, doth not joyne issue with us when we doe deceive and tempt our selves: but yet the thing I urge is, that there is no sinne that is committed, but might be committed if Satan were dead and buried. Could one kill the Divell, yet you cannot name the sin, that Originall lust would not draw and intice a man unto. It is agreed on, that Originall sin is (virtually) every sinne; neither would God have forbidden all that to man, if mans nature had not in it *seminally* sin of all sorts and sizes, and so much we have from Christs own mouth, *Out of the heart proceeds evill thoughts, murders, adulteries, &c.* That is all evill thoughts: What sinne worse than Murder and Adultery? and may we not thinke that the holy Ghost saith not murder but *murders*, not adultery but *adulteries*? to shew that all Torts, and so the worst

2. Mat. 15. 19

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worst sorts of murders came out of the heart of man, yea, selfe-murders and all. Neither stands our heart, that is, our lust, free from highest impieties against God; and therefore (there) *blasphemies*, that is, all sorts, kinds, and degrees of blaspheming are said to proceed out of the heart; Satan need not put them in, where they are, and though he draw them not out thence, they will spawn out of themselves; so that though the Divell did not owe man a sight, yet the *lust* of man may warre all, and will make some sinne all manner of sins whatsoever. I think the divell hath great wrong done him, when men to excuse themselves derive their sins upon him; when perhaps, Satan hath not to doe in the provoking them to sin these things. He is not truly acquainted with the depth of Originall sinne, nor soundly humbled; who thinks he had never done those faults, except the divell had tempted him; for a man hath in him all sins that be; (at least potentially:) Indeed we read not of any mention made in the old Testament of (the) sin against the holy Ghost: not that originall sinne had not this sin hid in it then; but I think there was not the occasion then of finishing and acting this sinne; for this sin supposeth greater light, as touching CHRIST JESUS in the Gospell, than was for a foote under the Old Testament, and therefore I say that in (lust) then it was; but it was not drawne forth. How can it come into the heart now, if it were not there from

Part I.
Chap. 4.

Gen. 6. 5.
Peccatum
non infun-
ditur de no-
vo, sed eli-
gitur & edu-
gitur de po-
tencia peccati
Originalis.

Rom. 5. 12.
Aquinas. 1. 2
q. 82. a. 4
Secut. 4. Scilicet
sent. D. 14.
q. 1.

Jer. 17. 9.

the very first? is there a new Originall sinne?
or a new kind and *species* added unto it? was
not the heart of man y onely evill and prone
to all evill ever since the fall? Out of the
heart: (saith Christ) proceedeth *Blasphemies*:
what? some, or all, if not all; which are ex-
cepted? and why those rather then these? If
all (as truth is): then *Blasphemies* against the
holy Ghost, come out of the motions of mans
heart: All this is to show that there is no
new sinne which hath not ever bin *redicall*ly in
our lust and nature, else we are more in *Adam*
then ever all men? have bin; but all have e-
qually sinned in *Adam*,^a and therefore Origin-
all lust is equall in all; perhaps by our de-
fault we do add new strength to Originall sin
in us, but for the kindes of it, Originall sin
is equall in all, and there is no sin but lust
had it in it ever; and my conclusion is, that a
man doth carry fire in his bosom, which hath enough
in it to kindle any sinne, though the divell should
stand by and say nothing. We all read that the
heart of man is^b deceitfull above all things,
yea above the divell, why? because Satan doth
not so know the thoughts of our hearts as
we our selves doe; as also for that Satan can-
not come within us to deceive us, except (as
I have said) our hearts doe give some way
unto him. How true is that then, that every
one is tempted when he is drawne aside, and
enticed by his owne Concupiscence,

S E C T.

SECT. III.

*Of mixt Temptations wherein Satan joynes with us,
and we with him.*

THE next are such Temptations, wherein either Satan begins to us, and we pledge him, or we begin to him and he joynes with us; when we by discontent, or other inward motion, or by offering our selves to some outward occasion, expose our selves; then we doe light a candle to the Divell, then we begin: but when Satan doth make the offer, by moving the fancy with thoughts within, or by proposing some object without, and we entertaine him, then he doth begin to us: these wayes are ordinary, and it is but rare that the Divell will not interpose. He dogs us up and downe, and waits upon his opportunities (by sin) to devoure us; and now because we sin few sins where Satan hath not a hand, and Satan seldome sets upon us indeed, but more or lesse we harken unto him: therefore understand all that follow, to be means of those Temptations where lust and Satan joyne hands; the chiefe hand is from our selves, the principall lyes in our owne lust; without us Satan could not have his desire; but we may and doe finish many sins without Satan: the cause of those sinnes is in us, whereof the occasion is from him, and so we finde that the people of God in the confessions

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Gods people
in confessing
sin aske not to
blame Satan

2 Cor. 11. 1.

Mat. 16. 23.

essions of sins (we have in the word) doe never so much as touch upon the divell, as knowing that to be but a bare excuse. Indeed Eve (who had not then her heart wrought upon) put off all upon the Serpent, but the Saints charg all on themselves. David was by very importunity of the Divell won to number the people; the Text saith, Satan provoked him: but yet we see when he comes to confesse, not a word of Satan, but all is his own, *I have sinned greatly, I have done very foolishly, Lord forgive the iniquity of my servant.* When the Saints were to speake of the sinnes of others, it is often found, that for their encouragement they make Satan an agent: hee is not left out; as Christ rebuked Peter, *get thee behind me Satan,* because Christ saw, Satan was too hard for Peter, and wrought him to it: and so Paul, *lest Satan tempt you for your incontinency.* But when men are on their owne sinnes, all is laid on their owne con-nate Lust, nothing said of Satan: he perswades us, we yeeld, the amends is in our owne hands. Now the better briefly to unfold the nature of these tentations, I meane to deliver my selfe in these short questions.

1. What a Temptation is.

A Temptation is the moving of a man to some sin, either by or without the senses, with a reason to enforce it: it is when Lust and Satan doe suggest, perswade and instigate a man to the committing of some sinne, with some shew of reason. Every thing is as

it

it is received, that is, a Reason which is do-
taken, else sinne can have no true reason for
it: who can imagine that there is any reason
in it, for a man to doe that which is his na-
ture and desert casts away his soule and body
for ever? but yet the Temptation would never
take, except man, a reasonable Creature,
were brought over by some reason in appea-
rance.

Saint Paul calls sinners absurd and unrea-
sonable men: neither can they give a reason
for any sin they commit, but because our
apprehension is corrupt, and the faculty of
discerning is lost, therefore Satan may with
ease put fallacies upon us: and under a co-
lour of dealing wisely, lead us into a fooles
paradise. Our onely way is then to believe,
that there can be no reason given for sinnes;
and that it is nothing but very skill in our
great adversary to let in his poyson. Come
and let us reason with God, and not with
the Divell: and then we shall soon espie the
folly, that is in reasoning with lust and Sa-
tan. Sometimes we are tempted to sin, and
when we once yeeld, then we are tempted for
sinne to doe this, or that, because we have
thus sinned: when a man is once in a sinne,
then we are apt to fall into temptation of dis-
couragement, or worse: as that now it is
impossible to get out, I might have kept my
Yelfe when I was well, but now there is no
hope, it is in vaine now to strive, (and so
the temptation is made a snare, or else to finde
some

Part 1.
Chapter 9

2 Thes 2.2.

Eccle. 1. 10.
The wise
King said,
Come, let us
deale wisely.
Yet every op-
pressor is a
foole.
Prov. 28. 16.
Ips 1. 18.

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some end by some other wicked course and fearfull enterprize, to breake out of sin by some other sin; and this indeed is all the reason that is for sinning.

Who are subject to be Tempted?

No man free: our Apostle saith, [*Every man is tempted, being drawne aside, and entised by his own lust.*] The best men are often tempted, and that when they are at the best: Satan was neither ashamed nor afraid to set on the Lord Jesus Himselfe; his malice is mighty towards the godly, and if he can but get one of them down, he is made, he hath enough by the end to weaken the hearts of weaker Christians, to discredit the Gospel; & the best men are apt to be lifted up and carried away with some pangs of spirituall pride, and then they are in a foule way for one tentation or other, there is as Satan thinks something to be had thence. Theeves rob not out-houses where there is nothing but dung or straw, the godly have in them the riches of the spirit, gold and silver, and that makes the diuel to carry an e-vill eye to them, and he is even sick to ruine such Christians; and God who sits Moderator in all our tentations, orders all according to his holy wisdom; if he suffer such to be tempted, it is for their good, to let them bloud, to purge their choler, to fit them for himselfe. Pyrats set not on an empty Vessell, but on Merchants laden as deepe as they can swim. Do not dream that any perfection shall priviledg thee from being tempted: thou that
art

art a spirituall man, consider with thy selfe
 lest thou be also tempted, and so tempted as
 overcome; that must be the Apostles meaning,
 & No man can say when he is tempted that he shall
 not be overcome, in and by the temptation: He then
 is wisest that doth keep off tentations all he
 can; and that way goes S. Pauls exhortation:
 Hee that thinkes that he is so good that hee
 ought not to be tempted; or so strong, that
 he need not feare to be tempted, hath need of
 a temptation, that by experience in himselfe
 he may prove what he ought to have found
 in the word, that of our selves we have no
 strength, that our goodnesse is not our
 owne. Watch and pray, saith Christ, lest ye fall
 into temptation. Leade me not, (must every
 Christian say) into temptation; of our selves
 and of others, we must not ludge rashly, as
 though either we, or they, were not good, be-
 cause frequently and grievously tempted; e-
 very man whilest he hath lust in him and
 divels about him, must be in his armour, have
 all in a readinesse, care he be a day elder; a
 storme may come: Ship-men when in a
 calme, or at an haven, use to looke to their
 taklings, make all secure against a tempest: no
 grace, no place can exempt any living wight;
 we must take our turns and it is our best to be
 arming and preparing; what ever is past, all
 is not past, a thousand to one the fits will come
 again. He went away from Christ but for a
 season, and after a season he came to him, and
 will to us; the elder we grow because we
 have

Part I.
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Gal. 2.

h. 1. Ch. 2. p. 1.
 Ioh. 15. 1.
 Now air sin
 me deficiam
 possim si-
 cere: sed ali-
 que me (si-
 bil) possim
 facere. Con-
 cil. Milvian.
 cap. 5.

1. Loh. 4. 19.

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Chap^r 4:

12 Ch^r. 10. 13

12 Ch^r. c. 18

m 2 Ch^r.
c. 16.

n Ma. 16. 16

o Ma. 16.

22. 23.

p 24. 4.

have most faith and are leaving the world, the more (usually) and the stronger are our temptations; when we are seasoned we heare of those temptations which we had no acquaintance with when we^r were green; we shall not have more, but we shall have as much as we can beare, we must be put to it to the very backe, and after some greater matter done, either for us or by us: It is common for to heare of Satan, as in ^t Jer^sophat, he fell; so did^m ^asa after God had done great things for them; and whenⁿ Peter made that^e noble confession, Satan begins to be both bold and busie with him presently. Makeⁿ & stand then, as we may & must fly from the outward occasions, yet from our lust within, or our spirituall enemy without; we neither may, nor can fly, except we flye to heaven.

How Temptations to unnaturall finnes, may be said to come from our owne lusts.

A man is to expect if he live out his dayes, to be urged to all finnes: to the breach of every branch of every one of the ten Commandements, he is like to runne through them all, more or lesse? and for his faith, Lust and Satan cannot abide faith, and we must arme our selves for all assaults that way, ever shall be put to it, in respect of every Article of our Creed: Satan and our owne lusts will try, whether they can bring us to question all the Articles concerning God, concerning Christ, or concerning the Church. But for sin^e against^e a nature, it is not so easie to see how
our

q All sin^e are
in a sense a-

our owne lusts may be said to move, and to entice us to them: I may say, that all our tentations if they may be let runne, will become unnaturall, they will end there, in something, which is unnaturall touching God; as Atheisme and Blasphemy; or touching men, (others or our selves) as unnaturall killings, selfe murders, pollutions against nature, passions of dishonour, and the like: Satan hath no naturall affection in him, nor lust (as lust) hath not any neither: Satan hath no naturality in him, for he lost all in his fall: the law of nature was not give to him, he was not to hold order and termes of civility and humanity amongst men, and therefore there was not use of any such law to be given to him. All we can say of him, is, that Satan is kept under, held in awe by God, restrained by feare within, and ordered by Gods providence with out; it is awe, not nature law that keeps Satan within bounds. Man hath indeed in him naturallness, but lust which is our Originall sin, hath no naturall affection in it: some sins then are called unnaturall, because they are against the law of nature in us, which law of nature is no part of Originall sin; for in it selfe it is good, and the very unwritten law of God. And this law of nature, as it is now in us, doth neither see nor grieve at all sins, but onely at some greater sinnes, which sins are therefore called unnaturall. In every man there are two things: the law of nature is one, Originall sinne is the other:

For

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gallit nature
as nature
was and
should be:
these are so
called because
they are
against nature
law, as
nature is.
Vide Apin.
in Rom. I.
1 Rom. 1. 36.

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Chap. 4:

1. Gen. 1. 2.
Ps. 14. 1. 3.

1. Contr. Col-
latoe. c. 37.
Sclat. of
Tythes pag.
172, 173,
173, 174.
Morton
Appeale. l. 5
c. 17. Sect. 2.
Feld Ap-
peale part
2. Sect. 6. p. 54.
1. Vid. Har-
ris Sermon on
the Covenan
p. 15. folio.
Rom. 2. 31.

1. Rom. 1. 29

For the law of nature some say it is a relique of the old Image left in *Adam*. I thinke not : for then man in *Adam* lost not all the Image of God, then in man by nature there is some peece of goodnesse, but the frame of mans heart is (only) evill. * *There is none that doth good no not one, we are all together become filthy.* Then it would follow that man brings with him of his owne into the world, the seeds of vertue, some roots of goodnesse which is, Pelagianisme, and condemned by the Church of God. The seeds of vertue are not (saith *Prosper*) in the soule of man, because they are utterly lost in the first sinne of *Adam*, neither can wee come by them, except *G O D* who first gave them, restore them againe ; I think rather to say, that in things usefull to hold in the wilde lusts that be in man, * *G O D* presently after all was lost by the fall, (all and every peece of the Image of God) I say to maintain disciplin amongst men, *G O D* planted in the heart of all mankinde, an inward law, checking many finnes against God, but more against men ; and accordingly *G O D* hath made a fuller and greater revelation to nature in the things of the second Table, than in the first : and what else is ment by that phrase, where speaking of the power of nature, to see into the booke of the creature, it is said, * *God shewed it unto them, viz. by the law and light of nature which God hath given to all men, as men ; they shewed it not to themselves. God is said to shew it unto them.*

them. Now then to come home to our point
Sins against nature are such, as are against
the law of nature; lust hath in it all sins; and
when it is so great and breaketh out so grosse-
ly that nature eyes shame of it; why then
wee call that sin an unnaturall lust, a sinne a-
gainst nature; which sins have their roots in
Originall sin, and would shew themselves
and appeare were there no divell, albeit per-
haps not in that manner and measure: as wee
see some men who cannot be said to be haied
to it by the divell, but onely by their own
wicked lusts; who when their lusts are in,
care no more for wife, children, friends, bro-
ther, father, then they doe for a dog; are
moved no more with the teares of their owne
bowels, then with the whining of pigge.
Let lust alone, and without any help from
Satan, it will make a man give over to be a
man: shake off all humaniey, go beyond all
shame, all sense, put off all naturall affection,
deliver a man up to an obdurate heart, not
discerning betwixt good and evill, either in
morall or naturall respects, as *Paul* sheweth
how some men put off all kinhood, become
dogs, yea worse then dogges; for dogges
with dogges, not to commit filthinesse, and
some women shake off all woman-hood also.
There is not (who) with lust; for were it not
for the watching providence of God over us,
and the restraining power of God with us,
and the law of nature in us; men would fling
out into all kind of wickednesse, there would

D

be

*Rom. i. 17.
Deu. 23. 18.
The price of
a Dog, id est,
of a Bogan-
ner. Item. C.
Debate in
Loc.
in N. d. v. 15.
15. Suggestio
a. 1. 1. 1.
Suggestio a. 1. 1.
S. 1. 1. 1.
Phoebe.*

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2 Psa. 14. 1.

Job 8. 44.
Homo homi
ni Lupus.

Job 8. 37.

Lev. 18. 23.

be no being, no living amongst men; we would all be such fools as to thinke with our hearts, and say with our mouthes, *There is no God*. Originall sin hath ail Acheisme in it: there would be nothing but murder amongst us: Husband would kill the wife, and wife the husband; father son, son the father; brother, brother; *Cain, Abel*; our houses and townees would be full of paricides and fratri- cides, and men would doe execution on themselves as common as might be: oh the bottomlesse depth of Originall sin! Our own lust is a fearfull murderer, it comes immediately from Satan at the first, and *he is a murderere from the beginning*. Men would be *Wolves, Beares, Tygers, Devils*, one to another: neither would any shame keepe men and wo- men from monstrous adulteries, most infam- ous uncleannesse, Incests, Rapes, Beastiality, what not? Looke we what is in any man, that is by nature in the heart and lust of eve- ry man, were it not for God restraining, and natures law curbing: should our Originall sinne be drawne forth and let out, we should all doe as *Cain* did, as *Abraham* did, as *Amos* did, as the *Sodomites* did: for what sin soever is forbidden in the Word, and hath bin ever practised in the world, that sin every man carries in his bosome: there is no man but is of himselfe a *dead dogge*; for why should God forbid that in the Word to all, if the na- ture of all were not subject to it? Beastiality (the foulest sin) is forbidden to thee as well

as to any other; therefore it is in thy corrupt nature, as well as in the nature of any other. Besides, we are cut all out of the same cloth; we are all alike in the guilt of *Adams* sin; one man hath not sinned more in *Adam* than another, and therefore our Originall sinne being the penalty of *Adams* sinne, must needs be one and the same in all: where the cause is just the same, there the effect must needs be the same: Originall sin then by nature is no more, no worse, in one than in another; it differs not so much as *Major & minor*, more or lesse. In some, what by reason of the temper of the body, education, occasion, temptation, influence of Gods providence, and chiefly by reason of the liberty of mans will, (man having his will at some command to sinne,) I say by reason of that and other things, *lust* is drawne forth more in one than in another, and more to one sinne than another, and that breaks out in the life of one, which doth not in another: but as the plot of all diseases lyes in the humours of the body, so for certaine of all sins in the lust of the soule: there is in all a kinde of pronenesse, a very aptitude to the very worst of sinnes. I know that the power of man is finite, and no way able to run upon divers horrible impieties in all extremity at once, chiefly sith many sins in the *act* doe crosse one another (though all concur in the Root, as in a common Center:) but yet now one then another; there is no sin under heaven, but man is subject unto it,

Part I.
Chapter 1.

The morall law was indeed given immediately to *Moses* but *Moses* stood as a common father, and was such and there every mans representative.

The law was given to *Moses* as a common father, and was such and there every mans representative.

The law was given to *Moses* as a common father, and was such and there every mans representative.

Qu. *Adrian the
Emperour
canonized
Antiochus
his Cata-
mite for a God
Spartian,
in Adiano
Julian: in
Cesaribus.
Tertu. Apol.
c. 13. The
like did A-
lexander for
his Boy E-
phection. In-
stin hist. l. 12*

*Adrian the
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his Boy E-
phection. In-
stin hist. l. 12*

*Alii mor-
boli vel ex
consuetudi-
de quemad-
modum pi-
llorum evul-
siones, &
unguam
elus, prae-
terea vero
Carbonum
& terrae. Ad-
huc autem
libidinofo-
rum concu-
bitus cum ma-
ribus: aliis enim quidem natura, aliis vero ex consuetudine con-
tingunt ut illi qui assueti fuerint a pueris. Arist. Eth. l. 7. c. 5.*

by turnes chiefly; should the LORD give Satan leave to blow the fire, and to bait our lust, man would presently shew himselfe in his colours, and sinne many diuclish sins.

How mans nature may be said to be inclinable to unnaturall sins?

That which is commonly said is true, that there is no sin so bad, so base, so unnaturall, but mans nature is, if not enclinable to it, yet capable of it: If the sinne be but so, so, an ordinary crime, that then our nature is inclinable to it: but if most unnaturall and most abhorrent from the principles of nature, yet we are capable of it in some degrees: Lust is of it selfe past shame and past sense; I may adde that though at first sinne against nature fit not with us, taste not of our nature by reason of that law that is in us; yet after a little space, when lust hath overcome the law of nature, a man is as sicke after sins against nature, as he is after common sins and worse; for the greater and fouler a sinne is, the more headlong is our lust after it, we being by Original sin most eager after those transgressions which are worst: an ordinary stomacke is most (of it selfe) earnest after usuall dyet that is wholesome; but we see (a custome) brings children to eat coales, and an (humour) in the stomacke, makes yong women eat leather to choose; and what more usuall than for breeding women to lust after such things

which

which would make the stomach of another to rise: so I may say, that as long as our lust is kept in, and held downe, it is for ordinary faults. While the law of nature can rule it against the force and cunning of Originall sin, such unnaturall passions seeme to finde some Antipathy in us; but when by custome, occasion, or tentation, lust shewes it selfe and the law of nature can doe little, why then man is not onely capable of unnaturall sins, but inclinable to them, and more impudent and impotent that way then after others sinnes. As we see Ammon is sick after his owne Sister, (an unnaturall crime,) and hungers more after her then ordinary; and Cain had rather kill his owne brother then any man else in the world had there bin any. Many are more mad after ^e He lusts, who care not for Shee lusts: as in Sodome wee see Lots daughters were not worth the looking after, they must know the men; they went after strange flesh saith ^e Jude ^b, strange in their Sex and kinde, so Paul saith Rom. 1. 26. that women (more shamefast and modest by nature than men) did not care for the naturall use which they had lawfully, but changed it into that which is against nature. thus we see delights against nature are (when Originall lust is let out) more looked after than naturall; our corrupt affections are not onely more capable of, but more inclinable (at last) unto unnaturall sins, which they did stare at (at the first): as long as the law of nature doth fight it out against Originall sin and can

Gen. 19. 8, 9

v. 7.
Non solum
jure, sed natura,
lun.

i quod dicis
mutaverunt
naturalem
usum ad
bestias illum
spectas. Chry.
in loc.

Part I.

Chap. 4.

k 1 Cor. 6. 1.

Rom. 1. 29.
 In uo dicit
 quoniam,
 an. uerum
 an. de se
 rapant sed
 (ex uerum)
 Chrys. in loc.
 in Summ. in
 Rom. c. 29.

carry it, we loſe not to heare theſe finnes
 & named; but when nature in the Law of it is
 ſuppreſſed, and our luſt rules all, no ſinne in
 ſuch requeſt as ſome unnaturall ſinne or o-
 ther, theſe paſſions of filthineſſe and diſho-
 nor do then ¹ burn, as it is in St. Pauls Engliſh:
 We read much of *Gaius Medes*, and the jeſt went
 of ^m Nero and his *Sporus*; that it had been well
 for the world, if *Domitian Nero's* father had
 no other wife: In a word, a man whoſe Or-
 riginall ſinne is kept in order, doth but hunger
 after finnes of ordinary quality: but when
 nature is out of office and luſt doth all, men
 will then long after unnaturall luſts: Paſſions
 worke moſt ſtrongly the wrong way, and the
 ſtreame is moſt ſwift, when it is not in the
 right channell. And in the other paſſion of
 blood, how men doe put off all naturall af-
 fection we ſee it; for men are more cruell
 (when they take) to their owne children, their
 owne parents, than to any enemies, aye the
 fire of a mans unnaturall ſins is not ſatis-
 fied, but with a mans owne blood; and many
 think to lay this diuell by killing themſelves,
 who have not a thought of murdering any
 body elſe. Oh that men could once come
 within ſight of the depth of their own luſt!
 Man would then learn not to be ſo bold with
 occaſions of ſinne againſt nature: What if at
 firſt nature doth even ſpit at them? yet if
 once they fire and take, they worke ſtrongly,
 and come with a greater ſwing of delights
 than naturall finnes doe; and therefore I
 would

would we could learne as to be humbled for our Originall sinne; so to thanke God for keeping us and ours, that those unnaturall courses have not bin, and broken forth in our persons or houses to our shame and scandall, as have bin done in houses and families of better than our selues: And to pray that God would keepe us, as from all other, so from taking after unnaturall passions. What if we have grace? yet sith these sinnes are not the sinne against the holy Ghost, 'tis possible for good people to be infected with them. As long as we have Originall sinne, we want but occasion, and a tentation, and Gods permission; and then we fall; because Originall sinne is the same it was, and was at first the same it is now. There be perhaps new actuall sinnes, because never drawne out into practise before, but no new Originall sinne; Originall sinne is but one, and it is the selfe same in kinde and degree, in all persons and at all times: It may and doth in some beare new fruits; but it never had, nor hath, nor shall have new roots: it ever had in it the roots of *all* sinnes, and it can never have but the roots of *all*. We must ever stand bound to the goodnes of our God, who hath so kept us hitherto that we have not broken forth into more and into worse sinnes than we have. There is no abomination so prodigious, but our Originall sinne would quickly water at it; it is his meere favour alone, who hath kept us and our families from occasions of

n Rom. 1.29
D. 33. 2.
q. 1. & 2.

Part I.
Chap. 4.

such finnes; or such occasions from us. Blessèd God then; that *Cain* hath not killed *Abel* in our houses: that *Ammon* hath not deflowered our *Tamar*; that our *Abfalom*, hath not been the death of his brother *Ammon*; aye, that our Sonne *Abfalom* hath not sought our lives also; that *Ruben* hath not gone up to his fathers Couch. What are we? what is our fathers house? that we have been preserved in our houses from such scandalous finnes? are we better? are we so good as those fathers were? Should God sit still, and the law of nature stand still and looke on, and let our Originall sinne, our lust within shew it selfe? the next would be sinne upon sinne; against Scripture, against Nature, no Bonds, no Boundes, would hold us in, we would grow worse and worse still; with greatest violence we should long after the greatest finnes, and the end would be a reprobate sence, from the which good Lord deliver us.

The Summe is, that the cause why we feele not such pronenesse to the sin against nature is, not because Originall lust is not as prone in it selfe (if not more prone) to those sins as to others, but because there is by God for necessary causes a law of nature *superadded* to Originall sin in all mankind, holding us off from such unnaturall passions, which law of nature doth suffer when such sins are committed, and therefore the *Aposle fitly calls them *Passions*; as water suffers when it is made hot, and therefore as long as the law of nature

o. Again, in
Rom. 7. Lett.
8. Dicuntur
passiones; se-

is

Part I,
Chap. 4.

1. Cor. 6. Instance is given in one of the
worst of all unnatural sins, and yet the Apo-
stle saith, Such were some of you, & they were
Elect, repented, and are now in heaven : God
forbid then, that we should bee so sharpe to
the consciences of men, as to thinke that all
those Rom. 1. & al others like to those who are
in Gods Iustice for a time given up to a repro-
bate minde, are past al hope of reconciliation
and salvation. There is a sacrifice for those
sins, some have gotten out of that estate, and
others may. It is then called a Reprobate
minde ; not because it is the minde of none
but Reprobates ; but because such have in re-
gard of their present condition, a mind (as
one saith) rejected, disallowed, abhorred of
God ; yet not a mind past all hope of cure
and recovery, or if you will a minde (as an-
other speakes) worthy of reprobation, mak-
ing choice of matters reprobated : Wee have
a phrase in St. Paul, That Christ is in you, ex-
cept you be reprobates ; not that all in whom
Christ (as yet) is not, are simply Reprobates ;
but that such are in such an estate, that except
they get Christ into them, it is all one with
them, as with Reprobates ; they are (as it
were) for the present in a state of reprobati-
on for any goodnesse that is in them ; but
that they are simply Reprobates it proves
not, and as Beza notes, the scope and dispute
of the Apostle will not beare this sense, sith
hence he proves that no man can be justified
by the law of nature, because it is in all men

2 Sclat. in
Rom. 1. 28.
Aquin. in
Rom. 1. 28.
2 Dicitur Re-
probatus /en-
sus, quo ali-
quis repro-
bandum ju-
dicium ha-
bet de agen-
dis, sicut
dum illud,
2 Tim. 3.
Homines
mente cor-
rupti, repro-
bi circa fi-
dem, Cate-
gan. in Loc.
2 Cor. 13. 5.

and 1 Cor. 6. Instance is given in one of the
worst of all unnatural sins, and yet the Apo-
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gard of their present condition, a mind (as
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of the Apostle will not beare this sense, sith
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by the law of nature, because it is in all men

to breake the law of nature, and that the Apostle proves by this, that all men, except GOD stay them, all run on to a reprobate minde. By a reprobate minde then he will have ment, a minde going against the dictates of conscience, and the principles of Nature, out of which estate it pleaseth GOD to call some to grace: God doth call in some that are cast farre behind hand by their sins; and therefore we must not say that there is such a point of sinning, that no man doth ever come backe from it againe, for no man goes so far but he might have done worse and gone farther: and therefore when and where can one fix the measure to rest, that a man going so farre can never come to good againe? There is a fullnesse I know of sinning which some must come unto, ere the Iudgment can come on them; but that all who fill up sinne or sins to an height are Reprobates, or that none are reprobates, but such as make up the extremity of sinning, I deny: for the conscience must have some where to rest. And to pitch such a degree of sinning, that he that comes not to that degree may repent, and returne: but that he that comes to that degree of sinning may not returne, would trouble the wit of the acutest Disputer in all the world.

Neither doth indeed the Greek properly carry the sense of one cast away, but of one reprov'd, not as contrary to the word Elect, but as contrary to the word approved: so Paul useth it, 1 Cor. 9. 27. *Left I my self be a Reprobate, that is, reprov'd;*

Part I.
Chap. 4.u Vid. Riten
in Sakian.
pag. 10.w Artic. 36.
Contra Lu-
ther.x Aug. 12.
in Rom. 4.
Cajetan. jenn-
tac. 8. p. 1.y Tapp. ad de
lib. arb. Me-
dia. 13. de
revel. in deum
fide. Dried. de
Captiv. c. 13.
vid. Valent.
To. 2. Dif. 8.
p. 3. p. 1. 4.

reproved; for Paul knew full well (by confession of all Papists,) that he neither was nor could be a Reprobate, and the learned *Borgius* expounds *reprobatus* (the Reprobate minde) to be a minde, that no man hath cause to glory in, but rather to be much ashamed of, which is indeed the right and full sense of the Greeke word. *Rossensis* therefore is in an uncomfortable error; who writes, that when a man is hardened as *Pharao* was, or given up to a Reprobate sence, as those of whom Saint Paul speakes, were; that God doth cast them off for ever tendring to them the offer of his grace againe: That God doth forsake *some* such is true, but that he doth forsake *all* such (which is his assertion) is false. And sundry learned amongst the Papists have a dreame; that when a man comes to such a number, and such a measure of finnes, then God is bound in Iustice, not onely not to give him (though that were too much) but to deny him favour and grace ever after, and so (saith *Abulenſis*) it is all one as though such a man were already actually in hell. This unsound and unsafe opinion is also confessed to be held by great Divines amongst them, y To cast all into a brieſe; I say that God is not bound to give place of repentance unto despisers and breakers of his covenant. 2. He may in Iustice absolutely deny it them, and many times doth: as to *Caine*. Gen. 4. 11. to *Eſau*. Heb. 12. 17. to *Corab* and his complices, Num. 16. 17. to *Ananias* and *Sappira*,

Acts 5. 5. and infinite others, aye saith *Aquinas*, God (if he will) may doe it, for no sin, but for to punish Originall sinne only. 3. God doth sometimes give place and time, and the grace of repentance to most indurate sinners, and to such as for the just guerdon of some former sins have bin given up to a reprobate minde, and albeit such be farre spent, yet they are not past cure, the disease doth admit of a remedy, the sin is not (the sin) against the holy Ghost, it is pardonable by a kinde of violent worke of the Law and Gospel, by a strong and compacted force of the Spirit of God, such hurts are sometimes cured, and such sinnes are sometimes heal'd; and therefore to avoide this blow of Satans temptation [that we are in a reprobate minde and therefore past all remedy] Let us say, yet there is hope in Israel concerning this sin; repent wee and returne and God will shew us mercy. For though God may leave such a man utterly in his sins, yet that he must and will give men up for ever, when their sins are come to such or such a passe: is a Doctrine fit for none to teach but *Papists*, whose religion was and is, as *Luther* once noted, a Slaughter-house of the consciences of men.

Q11. What be the remedies against temptation?

They are either General, or else Particular, for some certaine cases, as for the General, there are Rules to be observed; for the Particular, some in, others after the tentation.

Part I.
Chap. 5:

CHAP. V.

Containing Generall Rules and Remedies before the
Temptation, to prevent it.

ALL I cannot let downe, neither would
I if I could, the chiefe are :

1 Beware of spirituall pride, the disease of
such as have something to be proud of : for
when men grow into a big conceit of them-
selves, then there needs a temptation to pricke
the bladder. Swelling in the body is a dan-
gerous Symptome, tis no lesse ominous to the
soule : for if once we come to please our
selves with our well doing, the heart present-
ly swells up into a puffed of spirituall pride,
which is the greatest enemy to the free grace
of God that is. This spirituall pride is usually
cured with a spirituall fall. See in the stories
of the Saints in the blessed Bible, and we shall
finde that their pride of spirit hath ever like-
ly had a fall ; it was for the pride of wit that
those *Rom. 1.* were given over to passions of dis-
honour ; walke humbly with thy God and
feare nothing. What was once in *Adam*, is
rise in us still ; (yee shall be as gods) was his
disease, and it is ours ever after.

2 The next thing we must see to is, *Security*,
and here the precept is, *Watch* : When men
thinke there is least danger, then the danger
is greatest ; sin and Satan are ever watching
their opportunities, which is, when we watch
not :

V. 27, 28

1 Cor. 13

1 Mar. 14-28

Not : and it is not fit sin and Satan should be let loose upon us, to fright us out of our security ? and chiefly with such lusts as fire the conscience. A man in a swoone must wee know be rubbed and chafed, and some staring lusts which will trouble the spirits of a man, and chafe his very soule, are a fit of burning fever to cure this spirituall Lethargie. Security will rust us, undoe us, and eat out all that good is out of us, and if the word will not doe it, nor a crosse will not worke it ; then cometh a sharpe tentation to see what that will doe, and if any thing will first awake, and then humble the drowfie and sleepy heart of a man, it is some *vexing* sin or other.

3. Wee must not abuse any mercy whatever it be, for that brings in a tentation : hee that will not use lawfull things lawfully, it is just with God that he should, and ten to one he shall fall into the unlawfull act of the thing abused. Be it Wife, or Name, or Goods, or any mercy, if we abuse it and doe not use it aright : the next is to be set upon with some act of sin in the matter it selfe. What ever wee enjoy, if we enjoy it not holily and thankfully, we are like to be sore tempted about it, in one sinfull vein or other.

4. Looke not disdainfully on any sin in another, be the sin what it will, be the sinner who he will, our nature stands not free from the same, we are subject to that very malady and to punish us for looking upon the fals and faults of others with scornes ; first or last

we

Part I.

Chap. 5.

Gal. 6. 1.

we are like to be tempted to and with the same offence; that we may learn to know our selves, and to be more mercifull to others, against another time. A common thing it is for a man out of passion, (not compassion,) to let flye at anothers sins to day, and so fall, or be ready to fall into the selfe same sin to morrow. We sometimes finde that we are sollicitud to a sinne, that we never yet from our youth felt any motion to till now; to let us see, that we beare about us not onely the roots of those sins which our complexion or condition hath enclined us unto; but also of those sinnes wee never thought of, nor dream'd of; that so wee may learn to consider others in their corruptions with meekenesse to day, sith it may be our case to take their turne to morrow.

5. Keepe off from us and our selves off from all occasions of any sinne, to rush into harmes way; is to tempt our selves, and to tempt Satan to tempt us, He that will dare to trauers into the mouth of any sin, he doth conceit that he is free from that sinne, and the next newes he heares, is to heare of that very sin, that he may know by experience what a creature man is; and doth not hee who ventures on occasions of sin, take himselfe free from the danger of that sin? whereas the very deed is, that the man who doth dare to venture on the occasion of sinne, shewes that there was in the heart an implicite liking of that sinne though he neither thinks it

not feele it, but rather dreame the contrary ; for when the occasion is once afoot, then presently comes in mighty provocations to that sin, and then the hidden corruption opens and menifests it self : It is our wisdom as we would shun sin to avoide all occasions of all sins whatsoever : For if we will not keepe our selves from the occasion, God ordinarily will not keepe us from the sin ; and if God do not keepe us, we cannot be kept, we cannot, we will not choose but fall.

6. Keep all our armour about us, and put sin and Satan out of hope : the divell is wiser, than usually to tempt where he hath no hope to speede. & *Iudas* went about an honest businesse : yet because he tooke not his armour with him in the morning, he fell ere night : we must carry our Antidotes about us, because we walke in places that are infectious ; and chiefly we must see to our matters in sins wee are given unto, if to pride, then goe not where *fashions* are, without a comission and weapon : if we be apt to quarrell, goe without a sword, and when we have not our weapon about us, we shall not be so tempted to brawle ; if to the lust of uncleannesse, come not neere the doores of *ber* house, and that wil keepe our hearts free, having our hearts still an end full of a serious meditation of the presence of God Almighty sith then our nature is so apt to be tempted by our lust, and we are so soone afoot after every sin, that like children wee had rather be in the dirt than in the cleane :

2 Gen. 38.

Part I.
Chap. 6.

have we not cause to looke after these directions, and such as these are, that we may not be lead into temptation; that our *lust* may not draw us aside from God, and entice us unto evill?

CHAP. VI.

Containing Rules for our Remedy in the Temptation.

TO him that would know what he is best to doe, when the temptation is come or comming, we prescribe him to follow this order:

1. To make a right use of it.
2. To get by good meanes out of it.

SECT. I.

Containing the Uses we are to turne the Temptation unto.

For the use to be made of the Temptation, doe thus. Know that the temptation is suffered to come upon us by God for our humbling, whether it be to commit a sin, or, to despaire for some sin committed; When it is to some fault, as in this case most times it is, which is against our mindes and to the trouble of our soules: God he knowes that if any thing under heaven will humble us, this will doe it; what

what else will so gaulle and cut the heart of a Christian man? what else will so set us a praying, a whining, a watching, a fasting? this he sees will even vile a man in his owne eyes, and make him base to himselfe: this will season and fit us for Gods building, and the use we are to make of it, is; to see our selves what we are, and to look up to Christ Jesus: God sees and we must see: that we cannot well come to heaven without such a purge, and therefore we must jonye with God, make his end, our end: he doth it to breake us and humble us, and we must humble our selves: humble we our selves saith St. *James*, and God will exalt us; it is to humble us and doe us good, when? *In the latter end* saith the Text: this is not done in a day; and therefore we must waite Gods time: It is a platter and it must lye on some time, if God meane us any good, the temptation shall not over straight, but hover and hang about us some long time, some good space. God doth drive out one naile with another, Pride with a temptation of Lust, but this is not done in an houre; if it be some what long a doing, yet it is worth our while, God wil have us stay, that he may withall pay us for our staying. Let us stay and waite upon God from whom cometh our humiliation: the cause of a temptation is pride, the use of the temptation is to take away our pride: There is great dispute which is, and which is the way to finde out our master-fin, but when all is done, pride is

1 Iam. 4. 10.

1 Deut. 8. 16.

Pride is the Master-fin in all.

Part I.
Chap. 6:

4. 1 Tim. 3. 6
Augustin
Pl. 58. Cap.
ut O. anium
peccatorum
superbia. Aug.
traß. 25. in
Leon. Evang.

1 De Civit.
 Dei. l. 9. c. 12
 Lib. 4. in lu-
 liam. c. 3. n.

the master-sin in al. We shold hold of *Adam* in *Capite*, pride was the first & great sin in *Adam*, and so it is in all his seed, *We* had our lust frō him; *He* his from the *Angels*; A sin of sins in the *Angels* was pride; it gave thē their k fall; so it was in *Adam*, it gave him his fall, and so it is in us. There is we say in trees a *master-roote*, and that roote in Originall sinne is no other than pride; indeed there is in most, some other particular streame and vaine, which carries, one, one way, another, another; arising from Complexion, Education, Condition and other causes and occasions, which often varies as the temper of our bodies, and the order of our estate doth change; and this yeer it is one sin, seven yeers hence (as every seven yeer there is a sensible change in the humour of the body) it is another, when poore, it is one, when rich, it is another sin; but that sin of all sins which goes thorow all the race of mankinde is pride, the universal & general Captain-Sin, in all the world: Vnbeleef may have that name & be wel called our master-sin in respect of our Iustificatiō, *instrumentally* takē, because it hinders our union with Christ: but the chief sin, which is our greatest *morall* vice, and carries the greatest stain & power with it in respect of sanctification, is this same sin of Pride, and spirituall pride is the pride of all prides, all other sins doe a kind of homage to pride, as to their king and Lord. ¹ *Austine* hath it, that the *Romans* did forbear many vices that carried *shame* with them, and did many

many commendable acts, and all to serve their sinne of vain-glory: and ^m *Scriptis* by name, and ⁿ others, did abstaine from that which their nature would have beene right willing to have enjoyed, and all to keep their name, and to maintain their credit, and outward reputation amongst men: so that all other sins doe as it were vaile to this, and therefore God may be said to resist all other sins, but this sinne he resists ^o *a farre off*; he cannot abide the sight of it; and so we say that God doth use to give us up for some time, in some measure, to some base tentations; he lets out some vile corruptions; and why? but all to take down this sin of pride. *It is* (say we) *all little enough to humble us*: affliction without the true sight & sound feeling of some of our corruptions, will not doe it: a man is then humble, when he is humbled before his Originall sinne, and amongst all the bitter fruits of that cursed lust, pride is chief, and doth play the *Rex* amongst the rest: other sinnes that we (speaking from feeling) doe call our master sinne or sins, our predominant lusts are but made use of by God to humble us, and to eat out this dangerous sinne of pride: and therefore it clears it selfe, my thinks to say, that this sin of pride is in every man his cheefest sin, sith other beloved sins are let to have their swing in men, and all to master this Master sin of sinnes, our *pride*. The use then that we are to put our tentations unto when they come, is: To

Part I.
Chap: 6.
m Val. Man.
h. 4. c. 26. Lev.
1. 26.
n Alens vid
Part in Alen

^o *Psal. 138. 6*

Part I.
Chap 6.

humble our hearts, to abase us, to pluck away the feathers of our pride.

1 Cor. 10. 13

2. The nex Use we are to make of our temptation, is; that we see a mercy in it whatsoever it be, if we feele nothing but what is common to man, and others have had and have the like, we must learn to beare it with a kinde of impatient patience; why should not we beare what others beare, what are we? is our nature better than others? here must be a kinde of content, else it is like it will be worse yet; else as yet, we are neither truly nor sufficiently humble: it must teach us to thinke *a better of others than, of our selves*; and we must learn to render thanks to God, considering what our deserts are; and what our nature is; that we are no worse, that we are broken out no more.

Phil. 2. 3.
Vere exi-
stimus ali-
qui locum suum
esse posse in
alio quo nobis
superior sit.
Aug. 83. par.
p. 71.

The Will
not ever tak-
en for the
Deed in sin,
and why?

3. The last Use is, that we must consider a providence in it, in that we are kept from sinning, by being tempted to and for sinne; God doth suffer us to fall into the thoughts and affections, that so we might not fall into the outward deed and action of sin: better have a motion in the will, than the will and the deed too; the will is taken for the deed in good things, but not so in sinne; for that God accepting and rewarding our good deeds, comes out of his grace and favour; it is a matter of mercy, and drawes out of the merits of Christ, and therefore God may, and doth many times take the har- ty will and desire for the deed: but in a sinne

Mal. volun-
tas vel sola

it

it is, not so, for there the punishment is according to the desert, and merit of the sinne; it is more or lesse, as the desert of the sinne is more or lesse: now there is more guilt in the act and will too, than is in the will alone: evill-workes really deserve punishment, and the punishment is never more than the guilt that is in the sin, and the will is not so bad as the deed. There be more degrees of malice and evilnesse in the act, than in the purpose alone; and therefore of the two, it is better to have it in the affection within onely, than in the act without too: chiefly when the thoughts be such as we cannot abide, doe not allow, but abhor: We fall soonest into the outward act of that sinne, which thrusts in upon us on a sudden whereof we felt not the drawing temptation first within: had David bin haunted with pestilent and violent suggestions and motions to adultery and murder, he had then felt those corruptions to have been strong in his flesh; his care then would have been, to have been earnest with God by prayer, to be pardoned, healed and preserved; and so he had found such strength, that he would not, nor should not have done those faults: What if we finde that we doe loath such lusts when they begin to fire? yet we must not stay there, as though it were impossible that we should ever fall into the sins themselves: David would have taken it in as much scorne as another; had one spoken before to him as touching adultery and murder

Part I.

Chap. 6:

quilibet miser
efficitur, sed
miserior potest
esse qui
desiderium
maior volun-
tate impletur
Aug. e Tem-
p. 13. c. 3. Scilicet
quod. p. 18.

Part I.
Chap. 6.

*Tentari et
in Tentatione
non inferri
nam qđ ma-
lum ē, a tri-
um bonum est
hoc enim est
probari.*

*Apo. 2. de
bono persev.
e. 6. Non nobis
enim ē esse
sine tentatio-
nibus, nec vi-
gemus Deum
ut non tenta-
mur, sed ut
non confunda-
mur in tenta-
tionem. Aug.
in Ps. 73.*

chee : our disliking the inward motion, is not thorow enough, except it bring us on our knees to beg of God, that it proceed no further ; and so we see (by accidēt) it is a mercy to be held under some such profitable tentations, and we must make this mercy of it : that the temptation drive us to God, to keepe us from finishing the sinne it selfe : our temptation must be a meanes of our prevention ; we must take it as a warning peece to arme us against falling into the foule fault it selfe.

Because I said, the Will in good things is taken for the Deed ; I thinke fit to adde, that God is so over-kinde to his people, that

1. If a man have a thorow purpose to doe good, but cannot, by reason of some morall or naturall impediment, the Will goes for the Deed.

2. If a man have a purpose to stand it out against a sin, but cannot, by reason of infirmity ; in this case also the Will is as the Deed, albeit he sin the sin.

SECT. II.

Containing the meanes how to get out of the Temptation, viz. What we must not doe.

THE second maine branch, is, how wee should get the temptation off, and draw our selves out of the snare, and here we are

to show 1. What we must not doe, and then
2. What we must doe.

1. We must not dispute with sin nor Satan:
Satan when they came to arguing; was too
hard for our first parents in their innocency;
when they had will, and their reason, at com-
mand, and now that we are as we are, we
loose all if once we begin to enter into dis-
putation with such an old Sophister and cra-
fty fox as Satan is; and our owne lust is the
greatest, both deceiver and dissembler in the
world. He (as one saith) shoots with Satan
in his owne Bow, who thinks by disputing
and reasoning to put off Satan, our reason is
corrupt, and on his side, and it will betray us
into his hands.

2. We must not fly away from Satan, a run-
away never makes a good conclusion of his
temptations: from Idolatry and from Adultery and
Fornication we must flye: such sins are best con-
quered by flyings, and we are to hold our
selves from all occasions of all sins wharso-
ever, when and where we may doe it without
offending of God; but from the divell he is
neither possible nor lawfull to flye from him;
not possible, because the divells are exceeding
many, and they are spirits and there can be no
flying from them; nor lawfull, because wee
are bid to resist him, and therefore forbid to
flye from him, and then againe, because it is
a kind of service done to Satan, a yeelding to
him some kinde of worship, sith that it is to
feare him; and we are commanded to feare

G O D,

Part I.

Chap. 6.

namque in dno
et in dno
et in dno
et in dno
et in dno
et in dno
et in dno
et in dno
et in dno
et in dno

Grenbap

1 Cor. 6. 8.
10. 14.
1 Tim. 6. 11.
Flye these
things.
2 Tim. 3. 22
Flye also
youthfull
lusts.
Libidines
fugiendo, su-
perare. Vide
Aug. del con-
state numero.

1 Eph. 6. 12.
1 Jam. 4. 7.
1 Pet. 5. 9.

Part I.

Chap. 6.

When Satan
seeth his
threatnings
to be feared,
then he ter-
rifies more
and more,
such as are
terrified al-
ready, *Luther*
on *Gal.*

GOD, and not the Divell. A feare there is granted, so as to send us to God, and to the use of Gods meanes: but such a feare as to make us run (a fainting feare) is unlawfull and dangtrous; and after a sort a serving of Satan, the deadly enemy of the Lord *Je-
bousah.*

Make the case thus, a man is on just occa-
sion alone, by himselfe, aye in the darke too,
and hath reason so to be: now sinne and Sa-
tan let flye at him with their fiery bloody
darts; Here we must not run, not avoid the
place, it is a kinde of serving Satan, and a
yeelding to the Divell, God is angry with it,
and it is often the way to great danger; what
if by this shifting the roome, we finde ease
for the present, yet it is but his skill, like a
lightning before death, it leads us securely
into the hands of the same or some other ten-
tation? Even stand it out, hold there, as
long as we have a calling to be there; what
if we quake? better quake, than serve Satan;
better tremble every veine then sinne; better
dye in the place, than flye from the place, be-
cause it is a flying from Satan, and he that in
this sense flies from Satan for feare, seems to
distrust Gods providence over him, for that
particular.

Thus farre for what we must not doe;
now next is, What we must doe: and here
we have many things, the heads are these;

SECT. III.

Of (Believing) the first thing we must doe, to get out of the Temptation.

THE first thing is Believing; get faith (saith *Paul*) and then we shall quench all the fiery darts of the Divell. Our faith will doe wonders, if we apply the victory that Christ hath made over Satan *for us*: What if we be Cowards, yet Christ did not play the Coward; His victory *Maria* was ours, and for us: He stood in our place, plaid our prize, beat Satan to our hands: His glorious triumph over Satan, is a kinde of satisfaction for all our yeelding so much, ay, too too much to the Divell: what if Satan beat me, may a Christian say, yet I passe not: sith my Christ in my stead, for my peace hath beaten Satan all to peeces: in him my head, I have long since beaten Satan hand to hand, he is then to me in him (my Captaine) a very vanquished enemy. Thus faith makes his victory as touching the price of it ours, as though we our selves had in our owne proper persons, conquered Satan, and beat the Divell. The next thing that we must do by our faith, is, to take Christ Jesus, and see him against the Tempter: Why? Because there is scarce any temptation wherein Sathan is not: the Divell shall put some of you in prison; *Get thee behinde me Satan*: we see Christ gives a glance

Ephe 6. 16.

*In Christo
tu vincis
non tentat
satan, in illo
non Diabolus
superatur
Aug. in Psal
60. Christus
Diabolum
vincit & pro
te vincit, &
tibi vincit,
in peccatis
Aug. in Ps. 49*

*7 Revel. 2. 10
a Mar. 16. 9*

Part I.
Chap. 6.

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glance at the Divell, but not leaving out Peter, Peter is the principall still; therefore Christ saith, Thou favourest the things that be of men; He saith not, The things which be of the Divell. The Divell is usually in it; and we are by faith to set Christ against Satan: we are not of our selves so weak in the hands of Satan, as Satan is in the hands of Christ; turne him then over to Christ, and let Christ alone with him; faith will be satisfied with none else, nothing but Christ; and faith is said to be our victory, which neither hope nor charity are said to be; because it doth make Christ ours, who is our victory over sin and Satan both. Faith is not content with the presence and assistance of an Angell neither, except the Lord Jesus be there himselfe: for God did promise to send an Angell with his people, and to drive out the Canaanite and the rest of that Crue, but he himselfe would not goe: the people of God were no way content with an Angell, they tooke no comfort in this; this was, saith the Text, evil tidings, they mourned and put on blacks, like a loving wife; she must have her husband; what doe you tell her of sending a trusty servant along with her, nothing will content her but her husband. So when our faith is set on worke, it makes us but sicke to tell us of an Angell, except we may have Christ Jesus also, him or none; and therefore we are not safe except we doe and can by faith lay fast hold on Christ Jesus, and set up him
and

and his power against the gates of hell and powers of darkenesse. (Say) an Angell bring strength with him yet an Angell brings no merits, nor that authority with him. Faith must have one to fide it with us against Satan, who hath absolute command ouer Satan, and merits to make amends and payment to God for all our sins, (that way) now these concur in none but Christ, and so we finde that no substitute, no not an Angell will serve, but Christ must be ours by faith and by a living faith we must take him, and make him our Buckler and sword against the Divell and his Angels: if Christ doe but say the word, the Divell himselfe is laid, his tentations dye. To him then who is our ^d refuge and our strength let us fly; no creature is to be our refuge, because none can be our strength, but if we rest on them, say, on the Angels themselves, they will prove our weakenesse; but Christ Iesus, the Lord our righteousness, he will be sure to be our strength. (Say) I of my selfe, am as weak as water, but in ^c Christ, (made mine by faith,) I am strong, can doe all things, can, and shall, and will beate downe Satan himselfe; & like lightning from heaven, and tread downe the divell under my feet: but when? Shortly, Through whom? Through the God of peace, so faith St. Paul. Let the divell and his angels be unto us as a Kite; yet as long as wee may succour our selves under the ^h wings of the Lord Jesus Christ, we are safe, we are sure. The last remedy that wee have by faith, is, to learn

Part I. 9
Chap. 61

d Psa. 46. 1.
Vid. Angeli
Loc.

e Phi. 4. 13. 7

f Luk. 10. 18.

g Ro. 16. 20.

h Mar. 22. 37
Aug. 18. 1. 2.
62.

Part I.

Chap. 6:

1 Iam. 4.7

A Rom. 8. 37

super-con-

queror.

super-con-

queror.

12 Chr. 20. 20

12 Chr. 20. 20

12 Chr. 20. 20

12 Chr. 20. 20

12 Chr. 20. 20

us to rely on that promise, that if wee fight we shall conquer. The promise is, that if wee resist Satan stedfast in the faith, he will flye. Beleeve then that we shall overcome; and we shall overcome: we are more that Conquerors, as the Greeke is: We doe over-over-come; other fighters fight first, and then conquer; but we through faith in Christ are said to overcome before we fight, and so we are more than Conquerors; This is to be more than a Conqueror, to be sure of the victory before one fight. Beleeve and prosper; doe, but by faith say it shall be so, and it shall be so. A man shall not presently conquer: a man he is to fight with, though he doth beleeve that he shall conquer him, because there is no promise made by GOD that he shall, there is no covenant past betwixt God and us to that end. But now GOD hath said the word, we have him fast in a Bond; that if we fight against Satan we shall conquer Satan, resist him and he shall flye; war against sin, and sin shall dye: I speak not of presumption, but of faith, when a man hath grounds for it, useth GODS means in Gods fight. Have we not a command to pray, *Lead us not into temptation*? if a command, then it is attended with a promise; that he that prayes (*not to be lead*) shall not be lead into the temptation; we are bound then to beleeve, that following Gods wayes, wee shall not be lead into tentation: Faith is our victory, and nothing but faith, because it is not hope, but faith which apprehends and applies

applies the promise. We see then that Saint Paul speaks to great purpose, when he calls upon the Ephesians above *all things* to get faith and the use of faith, to quench not *some*, but *all* the fiery darts of Satan: reason can do nothing; (as it is naturall) it is in vaine, and doth no good; the temptation is a spirituall thing, *reason*, a naturall weapon: now a natural thing, can have neither stroke nor force against a spiritual, & therefore reason is a false weapon; And (as our reason is *carnal*) it is a secret friend to Satan, takes part with him against us: good stufte for a man to thinke to conquer the divell, with a wisdom which the Apostle faith is *diuelish*: How diuelish? Because it hath the divell for its *damme*: We must not then consult with flesh and blood; downe with reason, away with our owne wit, let faith doe all, else faith will doe nothing: faith never workes so well, as when it workes alone: And is it no more, but beleve the promise, and is Sathan gone? No, no more: and must we have all we beleve? all and more too. (*All*) for it is with us according to our faith, as Christ said to the beleiving woman of Canaan; a beleever shall have what he will. (*More* than we beleve) because we shall have beyond our faith; *above what we are able to aske or thinke*, and that abundantly too. How so? must we not have a promise and faith for all? I answer and say, we have more then we have faith for, in the particular; a world of matters there be that come to our hand,

Part I.
Chap. 10

Ephe. 6, 16

The same
parts of our
warfare
not carnall,
but mighty
how?
Through God
2 Cor. 10, 4
2 Tim. 3, 15

4 Mat. 15, 28

2 Eph. 3, 20

Part I.
Chap. 62

Since wee
have this in
us, that if we
did know
them we
would aske
them, and do
our diligence
to know
them.

1 Pet. 6.16

hand, that we did not know of, nor thinke of
in the particular; yet nothing but what wee
have faith for, one way or other, if not
in the particular, yet in the generall, *viz.*
we beleeve that we shall conquer all the
tentations we see, and all others we nei-
ther see nor feelee, such as we doe know and
those we do not know of, wherein a kinde of
implicite faith is sufficient; And thus we aske
nothing, but what we have faith for, one way
or other. In the generall, we aske in the gene-
rall, and we have many things whereof we
have no faith for in the particulars. Vp then
and be doing, worke it out by having and
using our faith; Satan flies at the sight of
faith, there is such an Antipathy betwixt Sa-
tan and the faith of a Christian, that faith
no sooner comes in place, but Satan is gone:
Other graces have their use, and place to re-
sist the impulsions of the divell; some one,
some another, but faith as Paul shewes, doth
quench * all; I say, (all) the fiery darts of the di-
vell, because it doth take in Christ Jesus with
all his merits, Value, Virtue and Power. And
thus much for the first meanes to get out of
tentations, which is by Beleeving.

SECT. IIII.

Of (Resisting) the second particular Means, where-
by we get out of Tentations.

1 Pet. 5.9
Eph. 4.7.

THE second is by Resisting. * Resist saith
Peter, how resist? Steadfastly how steadfastly.

In

In the faith, and what then? why then Satan will flye. The Apostle shewes it us in another phrase, *Stand, faith he, and then Satan he falls.* It is not here (saith Chrysostome) as it fares with wrasslers; for there except we cast down our adversary, we conquer not: here we conquer Satan, if he cast not us down, we are then (in acceptation) as though we did cast him down: alas Satan is quelled, and as it were cast downe and killed already; he is too far in hell ever to come out againe; Satan can look for no crowne, he is in perdition, his aim is to cast us downe into the same destruction he himselfe is in; so that if we doe resist and but keepe our *Stand*, this is our conquest: we must not look for a greater victory than is to be had in this world. That which troubles some with discomfort, is, because no sooner doe they begin to resist, but it is rather worse with them, then it was before: these consider not that it will be thus: for if we will let sin and Satan alone, they will let us alone, sleepe in sinne, and spare not; we may have such quiet enough, and come by degrees to be *past feeling*: but resist we sin and Satan, and the divell will play his part, to hold his hold: he is a *strong man*, and will not out except he be forced; now possession by force, we know is with some stir, strugle sin will, and must; when we labour to cast the old man off (*it will*) because it is now a dying; and all dying things, that dye by peeces, as sin doth, reluct and strugle, and stirre for life (*it must*)

Part I.

Chap. 6.

Resist the
divel and he
will flee: not
only (run)
but flye.

u Eph. 6. 14.

u Jude 1. 8.

Part I.
Chap. 6.

must) because else a godly man would not so well discern the going out of sin: the Candle blazeth most, and stinketh worst when it burnes in the Socket; and so it fares with sin, when it is towards it's last.

There is a double death of sin: one, in respect of the guilt of sin, which then is killed when we have our pardon, this is in *Justification*; and when we begin to get our pardon, the Conscience is more out of quiet, greater stir being there, than when we sat still and did nothing that way; But when the pardon is had once, then the conscience is alive, sin is dead, and our hearts are at quiet; being *justified by faith, we have a peace with God*. The other death of sin, is in respect of the power of sin, and this is in our *sanctification*. & this we mean chiefly here: when a godly man sets about it to kill up, and dry up this running disease; the plucking out of the weapon, the removing of the guilt of sin, is done on a sudden; but the healing of the wound, the mencing, of the languor, is done *gradually*, now a little, and then a little: and when a man is come to abhor his lusts, then he hath given his sin its death wound as touching the power of it, and so on; now some, and then some sin doth dye more and more. Now when a man can once come to resist sin, he is dead to sin both wayes; to the guilt of it, and to the power of it: for had he not the pardon of it, he would not resist it: had he not some power against it, he could not resist it: Now looke how much power

in Rom. 5. 1.

power we get to resist it, so much power sin loseth. And now because sin will not give ground, and lose the Field, without fighting and some opposition; hence it is, that when we begin to resist, sin and Satan make (so feeble to) the greater y head, and we take our case to be the worse, we cannot sleepe in a quiet skin here, except we will sit downe here by Satans fire, for if we once goe about to get off from him, he will not loose us so; but some stir he will make; But we must live by faith, and know that Satan is going, and sin is a dying. When the divell went out of the mans body, he tare him and pald him miserably; he would not take his far-well, but he should feele it: so when we doe by prayer & conjure and charm him out of our soules, he will make all the hurly burly he can, when he is going out; but be of good heart, our faith doth assure us, that there is never a prayer we make, nor act of resisting that we doe use, but gives Satan a knock, and sin a mortifying blow: when ones hands doe ake for cold, yet when we come first to the fire, the fingers ends ake worse, which makes children cry when they first come to the fire; the cause is, because the heat doth draw out the cold, to the utmost parts and ends of every finger: like to this it is that our sins doe make us ake worse; when first we bring our selves to the enlightning and healing ordinances of God, our sins then are drawne out more; therefore they vex more; we doe stirre them more, and therefore

Paul
Chapell

y Rom. 6.2.
Delectatio-
nes carnales
nobis illicitae
multa sugges-
tiones, quibus
non constanti-
tiam sed sa-
nitatem non con-
fiterentur
constituerunt,
Aug. in Ps. 64

280 Isa. 26.
16. Prayer is
in the Hebr.
called,

וְנָחַל
14. 22. 2.
Charmes

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thinke worse: we see them more then, and are more troubled at the sight of them I confesse: But yet so, as a man is at the sight of many huge enemies, whom yet he knowes that (through the helpe of his Captaine) by fighting, he shall beat and conquer: by resisting and fighting what ever we see and feel at first, we doe and shall at last conquer sin and the lusts thereof, and save our selves from the temptation of the divell. Some questions may here come in by the way.

Quest. 1. When lust is sufficiently resisted.

Ans. Some kinde of saint resisting may be made by generall and common graces; and some againe, against some sinnes by the law of nature; but for the resisting that proves effectuall and is against *all* sin, as *sinne* is against the written Word and Law of God, it is done by faith and saving grace, and by the Spirit of God giving lust such a wound, that let Satan lick it all he can, it never recovers nor comes to it selfe againe. Should we take the Word (sufficiently) in a legall sence; then while we breath we neither doe, nor can so resist sinne, but it may be, and it ought to be more and better resisted still: but if we take it in an Evangelicall sence, so as to be sure that our sinne is dead at the heart (as some trees be that yet carry some boughs) that we may be sure that we are in Christ: Here I say, that a man hath *sufficiently* resisted sin and Satan, when he doth not allow the sinne, when he doth not consent to the temptation.

ration. Some expresse it by a distinction, and say, that if a man doe not allow infirmities; and do not live in the practise of grosse sinne; then all is well and there is comfort enough to be had, to stay our thoughts against the day of refreshing: as a little will stay the stomacke for a time; so will an assurance that we have broken the heart of sin, blinde in our hearts from despaire. The answer which is made hath this sense in it: that 1. if we allow not infirmities: 2. If we doe not practise grosse sinnes, then there is sufficient resisting touching the maine: That there is a difference betwixt infirmities, and presumptuous sinnes is not to be denied; it is expressly in the holy Scripture. Papists say that the man who doth a mortall sinne, is not in the state of grace: But for venials a man may commit (in their Divinity) who can tell how many of them, & yet be in Christ for all that: I hope there in no such meaning in any of our Divines as to tye up mens consciences, to hang on such a distinction of sins, sith it is beyond the wit of man to set downe a distinct point betwixt mortall and veniall sinne. Now when it is an impossible matter punctually to set downe to the understanding of man; which is, and which is not a veniall sinne; they must pardon me for giving the least way to such Divinity, as must needs leave the conscience of man in a maze and Labyrinth. I finde that the nature of infirmities doth so depend upon circumstances,

a Psal. 19. 13
Presumptuous
suspectus non
arbitrando
minuit miseri-
cordiam Dei:
sed contem-
nendo iusti-
tiam suam. A-
quil. 22. q. 28
a. 2. ad 2.

Part I. 9
Chapter 9

that, that is an infirmity in one man, which is a grosse sinne in another; and some men plead for themselves, that the things they doe are but infirmities: He that will sinne, and when he hath done will say (not to comfort his soule against Satan) but to flatter himself in his sinne that it is but an infirmity, for ought I know, he may goe to hell for *his* infirmities. Besides, if that be good Divinity that a man who is in the state of grace may doe infirmities, but not commit grosse sins; Then I would I could see a man that would undertake to finde us out some Rule out of the Word; by which a sinner may finde by his sinne, when he is in Christ, and when out of Christ; at what degrees of sinning, where lyes the Mathematicall point and stop, that a man may say, *thus farre I may goe and yet be in grace; but if I step a step farther, then I am none of Christ.* We all know that sinnes have their latitude: and for a man to hang his conscience on such a distinction, as hath no rule to define where the difference lyes, is not safe Divinity. The conscience on the racke will not be layd, and said with *formes* and *quiddities*; the best and neereſt way to quiet the heart of man, is to say, that be the sinne a sinne of *infirmity* when we strive and strive but yeeld at last; or, of *precipitancy*, when we be taken in haste, as he was, who said in his haste, *all men are liars*; or, a meere grosse sinne in the matter: aye, say it be a presumptuous sinne, yet if we allow it not, it hinders not, but we are in

In Christ though we doe with reluctance use
and commit it; and I say that we doe resist
it, if we doe not allow it: For let us not goe
about to deny, that a godly man during his
being a godly man, may possibly commit
grosse and presumptuous finnes; and for his
firmities, if we allow them and like them,
that we know to be finnes, then we doe not
resist them; and such a man, who allowes
himselfe in one, is guilty of all, and is none
of Christs as yet: be the sinne what it will,
Jones makes no distinction, & where the Law
distinguisheth not, there we must not distin-
guish. I speake not of doing a sinne, but al-
lowing; for a man may doe it, and yet allow
it not: as in Paul, *Rom. 7. 15.* that which I
would not, that I doe; and he that allowes not
sinne, doth resist it; therefore a man may re-
sist it, hate it, and yet doe it; all the difference
that I know is this:

1 That a man may live after his conver-
sion all his dayes, and yet never fall into a
grosse sin: by grosse, here I meane presumptu-
ous sins also, so *Psalm. 19.* David saith, not,
cleanse, but keep back thy servant from presump-
tuous sins: we may then be kept from them;
I speake not that all are, but some be, and
therefore in it selfe all might be.

2. For lesser sins, secret faulkes, we cannot
live without them, they are of dayly and al-
most hottely incursion, but yet we must bee
cleansed from them, as David speakes: Dayly
get your pardon; there is a pardon of course

b *Scot. l. 4. D.*
22. *Martyr.*
loc. com. p. 2
c. 14. *for 7.*

c *Vid. Reg.*
Trin. 6. c. 5.

Though grosse
and presump-
tuous sins
differ: yet
they are all
one to my
purpose.

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for them, they do not usually distract and plunge the conscience; but yet we must not see them, and allow them; if we doe, our case is to be pittied, we are none of Christs as yet.

3. Great staring sins, a man cannot usually and commonly practise them, but he shall allow them. So *Psal. 119. 13.* *Keep back thy servant from presumptuous sins, let them not have dominion over me.* Implying, that except we be kept back from them, they will have dominion over us: it followes, *then shall I be upright.* So that the man, in whom grosse or presumptuous sin or sins have no dominion, he is an upright man. To commit a sin is one thing, to live in the practise is another. How far a man being and remaining in grace, may goe in the committing of great sins, is past my skill to determine; The case of *Salomon* and others, proves that a man may goe farre; temptations may hang long, if a day, a week, if a weeke, a yeer, if a yeer, many yeeres; and how many who can say? A man lives in a sin when he loves it and sin lives in him though he do not practise it at all; as he is a Drunkard, who is never drunke, if he love drinke; and he Covetous, who loves money, though he have not a penney in his purse. So, say a man never act the sin, yet if he love it, if he doe not hate it, he lives in it. As in the Body, a man is said to have his health, albeit he hath usually infirmities which make no let, but that he eate, drinke, sleepe, work; but if a man have great diseases, which take away his stomacke and strength,

strength, then we say he is sickly, and in danger. In the soule, usuall scapes and ordinary infirmities we cannot live without, yet they do not interrupt our peace nor destroy the strength of our soules; we pray, reade, heare, never the lesse. But great sins doe distract, and disturbe, do weaken and threaten the worl; and as it is hard I confesse, for a man to practise them, but he will be a lover and an allowe of them, a consentor to them, yet (when at the worl) I say a godly man doth not make a trade of them, his heart is not on them, his minde is as it were another way all the while: Thus then we must resist lesser lusts, by dissenting and striving to weaken them, to lessen them; but do we our best, we cannot possibly be free from them; and for greater sins, a godly man may be kept from them, live and dye without them. But yet we must grant, that a man may be good in the heart, & yet for a time (and how long who can say?) be drawn to commit them too, albeit not to allow them. It is enough for either sort to assure a man that he is a resister of them; if he pray, or sigh, or groan against them: for the reign of sin, is when we love them: now he that so strives, loves not sin, it being not possible for the heart of man, to be against that which it loves; sufficient resistance is made, in point of justification; when a man doth disallow them in his judgement, and hates them with his heart, though he cannot shake off the practise of them. It is not easie to put off ones

old

The Spirit
ever hath the
victory; for
it makes us
repent of all
evill we doe
but the flesh
can never
make us re-
pent of our
doing well.

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old companions : but yet in the point of Sanctification, there is not *sufficient* resistance made, so as to have our peace of sanctification, till we be able so to resist : that for greater sins, grosser, and more presumptuous faults, we doe not practise them at all; and for lesser, that we doe dayly weaken them, lessen them, when our judgement doth carry a command over our wils, our wils over our affections, our affections over our actions.

Quest. 2. What order are we to observe in making our resistance.

Ans. Order is of great use, To Resist, is to fight, and the enemies we are to fight with, are many and mighty, and therefore as in Battels, so here: Array and Order is all in all; the Particulars are these.

1. We must set against and resist the motion that comes from us; and the suggestion that comes from Sathan at the very first ere they meete and come together, if we can possibly, be it never so unlikely and so absurd, yet we must tremble at it in respect of our owne weaknesse, so as to pray against them, at the very first sight of the temptation: the *affection* if suffered to come to humbles, that so we may walk in feare, use the meanes, and not fall into the *action*. Doe not say it is unlikely, I shall never doe it, this is the way to grow secure, and then farewell. Sometimes we are set upon with temptations, *likely*; that is, such as our particular nature is most given unto: for we are many times soonest overtaken with

with those tentations that our humours doth
 itch after. And anon againe, we are urged to
 unlikely lusts which we never had much mind
 unto, that so we may be taken secure, and ere
 we are aware, and then we are gone: Sith then
 our enemy never sleepeth; we must watch,
 and wake, and be in a readinesse, to observe
 all the motions of our devouring adversary:
 if we resist at the first comming, the worke is
 halfe done, we shall finde Satan a coward; if
 we resist not, we shall feele him as a Lion: we
 must trust neither our selves nor Sathan with
 any tentation: We see the tempter changeth
 hands, a man so prodigall, that he wastes all
 when young, when old turns quite another
 way; his life is in his riches; aye, one way to
 day, to morrow the winde fits in a contrary
 point, and therefore we must be provided for
 all assaies, while the tentation is greene and
 young: and what if we can make no great
 matter of it as yet, to our *thinking*? We must
 hold out still, for all that, play the man still:
 God means to make a sound cure, and it may
 be, he will suffer us to be held to it somewhat
 with the longest; the venome and poyson
 must out from the very bottome. We must
 have patience, what? Patience at motions to
 sin? yes, such a patience as this is, to thanke
 God it is no worse, and to be content to wait
 the Lords leasure, daies, months, yeers, & thank
 ye too, if we may have it at last, *impatient* in-
 deed at the lust; but yet a patient and a long-
 suffering minde, that we be not tired out. Be-
 gin

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gin as soone as the tentation begins to peepe, be at it to day, to morow, every day, and after a time, the fits will and shal break away. Some Agues are cured by striving and resisting: All tentations I am sure are. He that will drive away his sorry Parther by wresling, must do it at the beginning before the Ague be settled in the bloud and spirits, and in like sort it is soonest done, to drive away this divell (by striving and resisting) to doe it at the first, while it is young, and not strong, ere it get into an habit, and creepe into the bones, and (which is more inward) into the marrow; I meane ere it can get any great hand over the spirit of our mind, the bosome and bottome of our soules.

1 Eph. 4. 23.

The spirit of a thing is the quintessence of it. Morley thus, the spirit that is the imagination of our minde. Rep. p 20.

2. We must begin where Satan begins, and goe on as he goes on: we are to observe his motions; if he begin with a lesser sin, we must not despise small things, a little leake drownes all in time, and the prick of a pinne, lets out all the winde of a bladder; and therefore we must make up against Sathan, even then, when he comes with the smallest sins; and if he turne to greater and fouler faults, we must (of all) be very carefull to keepe off the pikes of more damnable errors and sins: They make fowle holes in the conscience; and (as thieves doe) such gashes let in other sins, greater and greater still; when it first comes, it appears great, doe but yeeld to it once or twice and then we begin to thinke it to be not so great a matter; Chiefly see to it that we hold out and

2 Pet. 2. 1.

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and eye Satan in that master assault of his, viz. To beate us from our assurance of our Being in Christ Jesus, for it is the ordinary and common temptation, that Satan useth to make the foundation of, and to give entry to all the rest; it is I say to beare us down in it that we are not the children of God, and that we are not in Gods bookes; give him but this, and then we doe in a manner yeeld him all the rest; for if once we conclude, that God is not our father in Christ, then Satan hath us where he would, and he may leade us into despaire, on presumption which he pleaseth, and therefore what ever we doe, we must hold our owne, and keep (in) this perswasion, to dy for it, that we are the childeren of God. (Say) we have ever so many afflictions, desersions, corruptions; yet that ought not to shake us out of our assurance, for David had as many afflictions as any of us, and more: and for desersions, we finde him all over the Psalmes, making heavy complaints that way: He that runs, may read all over that Book, many a dolefull song, and for corruptions, and such corruptions too, as use to pay us home: sins, great sins, I meane committed after his calling and conversion, we finde he laid hands on another mans wife, he defiled her (her husband loving David, as his owne soule) and then fell upon an horrid plot of murther: he did act it with hellish skill, and shed the blood of sundry, that he might be the death of one: and did he not number the people against all reason, and

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f And this
was the last
Act that Da-
vid did be-
fore he took
his bed.

g 2 Sam. 24.
1 Kings 1. 1
2 Sam. 24. 10

and stood it out too; say all the Captains
what they could; And yet I hope David add-
ed not this sin to all the rest, to wit, to questi-
on it; whether God were his God or not. I
have (s saith he) done foolishly; I have sinned
and that greatly; Lord forgive, what? The
Infirmity: No, the iniquity; of whom? Of
thy Servant. He holds this fast, that for all his
sins, his great sinnes, yet he was Gods servant
still; Let goe this, and though our sins were
but a few or but ordinary, yet Satan will sink
us, with one temptation or other: but now
keepe we our ground in this point, never de-
ny the conclusion that God is our God; and
say, our corruptions were more; were worse
then they are, well may Satan shake his
chaine at us, but we stand on a rock, and the
floods of his tentations cannot come, so much
as at our feet: For we know that our sins are
but the sins of a creature; his merites are the
merites of an infinite Creator, without either
banke or bottome: keepe we the maine reliance
(that be is our father) and then, well may our
sins humble us, but Satan with all his feeling
on, shall never be able to discourage us. We
know that Christ died for sinners, and for the
chiefest of sinners: no man was ever kept out
of heaven for his confessed badness; but ma-
ny are for their supposed goodnesse. In a
word, this only point, that he is our father,
kept up in our consciences, will make us fit,
and able to dash, and blow off, al the powers
of darknes, and push away all the darts of the
divell;

b 1 Tim. 1. 5.

diuell ; therefore sith it is his method to lay
all upon this point, hold this fast, and we
hold all fast : If the Enemy assault one way,
and the Garrison defend another way, the
Towne is lost, the Enemy will carry the
strongest peece. We must not be taken up a-
bout other matters, and lye open here ; here
Satan will try his skill, and doe his utmost to
bring us out of conceit with God, and to
make us thinke that God hath no love unto
us, no care of us, and then we are gone. Live
and dye then with this in thy heart, and
mouth ; (*He is my God, and I am his servant*) and
thou shalt be able to lay all the diuels in hell.
Say, God hath confirmed his love to me so
much, so often, that now I hope I shall never
call that matter into question againe : And
next for *afflictions*, we must frame a new Bible,
ere we can with any colour finde any thing
out of Gods *afflicting* us, to prove that he doth
not love us ; of the two, abundance, and plen-
ty, and out-ward peace, would rather yeeld
matter to say, that God doth not care for us,
and yet it would be long, ere a Christian wil
come to a Minister, and say, I have such a deale
of wealth, of health, and so many friends, and
so much friendship, that I feare me I am not
in the right : but when *afflictions* come and
stormes arise, then we come and make a piti-
ous moane : sure God is not my father, I am
not his child, and grow we doe into hard
conceits concerning God, and heavy thoughts
as touching our selves : now all this comes
out

Part II.
Chap. 10.

1 Heb. 12. 6.

1 Ps. 22. 1.

1 Ps. 34. 7.
1 Heb. 10. 381 Ps. 143. 4
10.

out of our fancy who doe so highly prize the things of this life, that sure if God did love us we should not be in such & such wants. A very foolery, the¹ Text is cleere: He correcteth every son, whom he receiveth; let the word be heard speake, and then we may conclude the contrary, and say thus, God doth afflict me, and he doth withall make me to make a right use of his afflictions, (say but of one) and by this I am sure, that he is mine and I am his: For affliction is a part of the curse in its owne nature, and God doth never chang the nature of it, and turn it to a mercy but onely to those he loves. It should, it would hurt me, I finde it did me, doth me good, and therefore I am a son of his love: And lastly for desertion, it is, but as a mist before our eyes. Desertion is in it selfe no sin: for Christ was without sense, aye, he was so deepe in it, that when he dyed, he said, *Why hast thou forsaken me?* A toall, a finall desertion ours is not: partiall the best have had and have; God turnes away his face, ¹ David himselfe is troubled: *The just doth live by faith, and not by feeling*: and in that very Psalme, where he complaines that his spirit was *overwhelmed* within him, and that his very heart within him was *desolate*: I say in that self same Psalme, David saith; *Thou art my God*: I passe not whether this Desertion be *for sin* or *from sin*, a chastisement of sin, or an effect of sin, all comes to one for our dispute; it hath, is, and may be, the case of a right godly man. Looke

up

up then, and if from want of sight and feeling we doe say, *Why hast thou forsaken me?* yet then let us by faith wthall say *o my God, my God,* and we are safe. Sith then this is the order Satan useth to follow us in the tentations, to make us to distrust our being in Christ; and our standing in grace; we must make that our method too, & rather chuse to dye at Gods feet, then to suffer our assurance to be taken away from us: Lose this and lose all our comfort, hold this and all is ours, let Satan say, and doe, his worst. I confesse it is a heavy hand; when a man is put to it, to walke without his feeling. David was a man for naturall and spirituall cheerefulness both, above men, yet hee had his heart full: and say his case were ours, that for very sorrow of heart, arising from the absence of the light of his countenance, we be like *p* a bottle in the smoke, we doe shrin away to nothing, become a very Skeleton, a bagge of bones, an *q* Anatomie of a man, yet then our faith must shew it selfe, and we must hold up our heads above water: no great thanks to swim, when God doth hold us up by the chin, with comfortable feeling: But he is a man of faith that can then say, God is my God, my King, wh^e he sees nothing but the promise; Oh, *r* Blessed is the man, who beleev^s & sees not: for want of sense their song once was; mine 1. eyes fail; my 2. flesh fails, my heart fails; my 3. knees fail, my *all* fails; but my faith, which never failes; well then, though a mans marrow be consumed like *t* the drought in Summer, say,

G

not

Part I.
Chap. 6.*p* Psal. 119.*p* Ps. 119. 83.*q* Psal. 32. 17.*r* Job 20. 29*i* Psal. 69. 4.

119. 83.

2 Psal. 73. 28*3* Psal. 109.*t* Psal. 32. 4.

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Chap. 6.

1 Psa. 31. 10

1 Rom. 4. 18

1 Rom. 9. 8

2 Gal. 3. 29

1 Heb. 11. 1

1 Mat. 5. 4

not onely ones flesh be pined, (which after sicknesse will come againe) but ones very bones be consumed, which when once dried (they say) never come to themselves againe; aye, and once juice (within the bones) doe waite away, yet there we must *hope against hope*, and set faith against sense; when we cannot see one shine in the face of God, yet we may fetch support out of the promise: Gods countenance doth change and turne away, but the promise is ever the same, and al in al is in the promise; we are 1. children, of what? *of the promise*; 2. heires, of what? *of the promise*: fight and sense, looke onely on the face of God, but our faith lookes onely on the promise; and it is the *Evidence of things not seene*, it gives a being to that which in existence is not, and thus living by faith, a Christian on all occasions may say, *God is mine* and so mine, as though he were nones but mine, he is *all mine*; What we speake out of feeling, a tentation may make us unspeake againe; but what we say by faith *once*, we say it *ever*, and all the tentations Satan can devise, cannot make us unsay it againe, I mourne, *Blessed (not shall be) but (are) those that mourne*, why? They shall be (not are) comforted. He then is a blessed man, who mournes though he be without present comfort.

3. We must keepe this order, as to begin with the right end, And the right end, is then to finde out what the sin is, that is chastised or punished, ~~when~~ the tentation to a lust is a punishment

punishment for some other sin; It is all in vain, and meer lost labor for a man to think, to get off the sin, which is the punishment, when we let the sin punished alone: hence it is that we do finde many a good man strive and strive, even his very heart out to master a lust, and are where they were or rather worse, and why? But because that vexing sin, is a correction for some other sin, which we oversee and say nothing unto, and thus men run upon flats of discomfort, as though they were none of Gods, and all because they cannot conquer a sin; which is not, because they are not Gods, nor for want of faith neither, but for want of art and method. The effect cannot be taken away untill such time the cause be removed: now we must know, that one sin is the cause of another, two wayes:

1. First, by *effecting* and producing by a very *efficiency* another sin, as Covetousnesse is a very Cause-working oppression, Vsurie, rapin, buying and selling for days, and enclosure, now I confesse it is hard to be convinced; that that which is an effect of a former sin, is a sin till we be convinced; that the sin which is the cause, is a sin, as he that knowes not what covetousnesse is, or is not convinced, that covetousnesse is a sin cannot be cured of Vsurie, Enclosure, hoarding up of Corne, &c. and therefore the sin which is the *cause*, must be pardoned and healed first. So pride of life is the cause why men doe follow fashions; to follow that which is or was a fashion is no

How one sin
is the cause
of another.

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y Zeph. 1. 8.
Iſa. 3. 1.
Vid. Calv. in
Zeph. 1. 8.
z Vid. Leges
Sumptuarias.
Compta & or-
nata iſta con-
jurum vitz
nihil differit
a Tragedorum
in Scena ver-
ſantium or-
nata. Sic. A-
riſt. Oecon. l. 1
c. 4.

ſin, but to be in that which is (the) faſhion, whileſt it is called the faſhion is a ſin, elſe there is no ſuch ſin, as following of faſhions, which y a Scripture, and z Nature, have condemned for a ſin. I ſay, this ſin comes out of pride, as out of a working cauſe; and tis not poſſible for a man to be mended in one, except he dig out the other: So Paſſion ſprings out of pride of heart, as out of his very next cauſe, and ſo doth Envy too: many are troubled with their Paſſions and diſquieted with Envy, and make a great marvell of it, that they cannot get the victory all this while, I will tell you the reaſon; they pray againſt paſſion, but not againſt the cauſe, not againſt pride; they ſtop at the ſtreame, but choake not up the ſpring, they lop the boughs, and it growes thicker after, and pluck not up the root. Therefore if we meane to caſt out of our heart and life ſuch a ſinne, as is an effect of a former ſinne, we muſt firſt begin with the *cauſing* ſin; or elſe he doth waſh a ſtone, and Satan will hold him where he was, doe what he can; and what a weary hand is this, for a man to pray, to read, to heare, to faſt againſt a ſin, & yet to make nothing of it.

2. By *meriting*, which Schoole Divines call *demeriting*; & deſerving to be caſt into ſome ſin by God, (as a juſt Judge) for ſome other offence, and this as it comes from God, is a Good of juſtice: think not that we mean it, as though a God did infuſe, or put into a man the matter or forme of the puniſhing ſin; it needs

a Nec hec
que pateris
mala, mala
ſunt: ſi enim
juſta ſunt bo-
na ſunt, ſed
tibi patienti
mala ſunt.
Aug. in Pſ.
102.

needs not, there is matter enough in our hearts already : God cannot breath sin in the minde or breast of any man, But by leting lust out, and setting Satan loose upon us, we are punished and corrected by one sin for another. Some say, it ought not to be said, that God doth punish sin with sin, why ? (then say they) that sin which is the punishment doth deserve more punishment, and so it doth : What (say they) and doth that deserve another ? no, for albeit God may and doth punish sin with sin, it follows not, that the second sin (must) be punished with another sin, but with some other punishment it must : and what if in some cases, sins in a row be punished with sins ; yet there is no (Infinite proceeding) because as the Schooles have agreed, when once it comes to hell, there is no demerit : sins on earth merit further punishment, but sins in hell do not, because there is ^e satisfaction given, and so a full point put to the justice of God. Besides, the ^d damned are in actual possession of their last punishment, and therefore there is in them no demerit of more or further torment : God in justice then doth and may punish one sin with another *here*, some say with a greater ; that is not alwaies so : for he punisheth ^e Idolatry with Fornication, yet Fornication must not be held to be a greater sin then Idolatry ; it is ^f sufficient, that the sin which is made the punishment, be a more vexing sin, bringing more shame, and more inward or outward distresse, that so the sinner

b Dammati
blasphemant
Deum (& in
hoc peccant)
Aquin. 2. 2. q.
13. 40.
c Aquin. 2. 2.
q. 13. 4. 2.
d Aquin. sup.
q. 98. 2. 6.
e Rom. 1. 29
f De ratione
sancti est quod
sit contra vo-
luntatem, er-
go peccatum
per quod aliud
punitur oportet
esse magis
Manifestum
est ex hoc sibi
ipsi & aliis
deestabilis
reddi: nec: nec
autem oportet
quod sit gra-
vius, Aquin.
2. 2. q. 94. 3. 2.

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g Can. loc. 1. 1
c. 4. p. 74
Edit. Colm.

Dep. 18. 14

h Aug. Can.
Julia. 1. 5. 23
For this sam
purpose have
I raised thee
up that I
might shew
my (power)
in thee.
Rom. 9. 17.

may be made the more detestable to himselfe or others : the greatest sins doe not alwayes vex most, they should I know, but they doe not. To come to our point : We say that sin doth cause sin, by way of desert, when God doth by Permission, Desertion, and Tradition, give a man up to some sin, of shame or inward biting sorrow, to judge him for some other sin : bare permission it is not ; for so we sin all sins we commit, I hope we cannot sin any sin, except he suffer, and his power doe permit : yet we finde that Pharaob had his heart hardened worle for manner and measure, then other common sinners had ; but all sinners are sinners by permission, therefore there was a delivering up, an act of justice & power in hardening the heart of Pharaob, and so it is, when God doth plague one sin with another ; the thing I educe is this, that it is impossible with all our whining to get off the sin merited, except we first deal with the sin meriting : we cannot affront the justice and power of God, when he doth inflict and lay it on for some other fault : it is out of our element to take it off, till first we have removed and done away the guilt and power of the former sin : When sin doth worke and produce another sin by its own force, then it comes from the power of sin : when sin doth demerit, to have another sin made a punishment of it, that comes out of the guilt of sin and justice of God, therefore we must make our peace for the sinne which is the cause, and subdue that ere

ere we can possibly make any hand with the other sin, which is the *punishment*. That then we may cleere our selves of some temptation, we must looke and see what brought it, if we cry and cry and can make nothing of it, then we may see it is for some other sin; which sin we must finde out and then cast out *that* corruption, and the worke is done: we finde somewhat to the purpose in *Jonas*, a good old Prophet; he fled away from God, was found out, throwen into the Sea, swallowed by a Whale, and God in his goodnesse did deliver him, and yet after he fell into the like sin againe; no doubt he did ask God forgiveness in the Whale for his first sin, yet he after fell into the same way againe, and did chafe, because *Ninive* was not destroyed: now see here the root of sin was not moared up; he did at first flye out of pride, because he would not be thought to preach the destruction of so famous a place, he thought none would be wel pleased with such a message, and therefore do it whose would for *Jonas*. This *fall* he was sorry for, but saw not the *cause* of all, to be pride; and therefore after, when he saw that *Ninive* was not destroyed, what a chafe was he in? and was not this horrible pride too? that so many must be destroyed, rather then *Jonas* should be thought to misse in denouncing a judgement which should not come: had he found out the Canker at the first and killed it, he had not fallen this second fall. Tis certaine, that as in diseases in the body, if one disease be caus-

ed

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ed by another, which is more in the spirits and humours of a man: the disease *causing* must be done away, ere the disease *caused* can be remitted, it may be eased for a time, but it will returne againe, as long as the sick matter is there to feed it: and therefore wise Physicians strike alwayes at the root; so must we, and when Satan is upon us with some vexing lust, and we cannot with all our power put it off: Let us say, sure it is for some other sin, that must be killed, ere this will be cured, & so we must cast out the *mother-lust*: we must not say that we cannot find what it is, what the sin is for which we are vexed, with these or those affections; for the Word and the Spirit will show it, if we aske it at the hands of God, the Lord will point it out unto us: so David *Psal.* 139. 24. See (saith he) if there be any wicked way in me, and lead me into the way everlasting. See if there be any wicked way in me, see it, and show it unto me; It being the office of the Spirit, to convince a man of his sins, it followes that the Spirit (if we seeke it in sincerity with a desire to be healed) will find out our sins for us, and shew them unto us; and when by the line of the Word and Spirit, we have found out that Nest, we are to turne our griefe upon those lusts rather then upon the present temptation: The matter is, that when we are thus hunted and dogged with such temptations as are *corrections*, say, it is rather for some sins, either:

1. Past, So some when married are tempted

(but

John 16. 9

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2 Chron. 19.
11

(but not brought) to adultery, because when single, they were unclean one way or other, and thought to mend all by marrying without repentance; and so when once married, they grow secure, and lay all on the Physick, and not on God; as ^kAsa did in another case: and then when they feele that sin urgeth, and Satan tempteth; as much, and perhaps more after, then before, because the sin is worse; men faint and sing many a heavy song, and hang up their sword, and say, as good not at all, as never the better: Now here the right and ready way to heale all, is to repent truly & thorowly of former uncleanneses & lusts, and then the Coast will cleer, first do that, and then marry; bring not old sins to the marriage bed, and when the knot is knit, tentations as many, as strong, perhaps more, perhaps greater, may come, but they shall not overcome; and therefore they must not say, better not marry at all if it be so; I say he that hath the gift ^l let him not marry: but he who hath not the gift, (as all have not) he were ^m best marry, or he must, and will doe worse: Resolve the case thus; such a man if he marry not, use what helps, naturall, morall, spirituall, he can, yet he burnes still, and the more he opposeth, the more stronger his affections grow; a man married cannot say, that he shall not be tempted, to defile the bed; but this I say, that using all Gods meanes, and calling in for Gods blessing on the ordinance, he shall not fall, his soule wil heale. Now in case one finde

1 Mat. 19. 11.
m 1 Cor. 7. 7.
C. quid pro-
prietate, 32. q. 2.
Amb. in 1. Th.
Lec. Nicet.
tar i. 1. 1. 1. 1.
1 Cor. 7. 7.

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finde that for all his care, his lusts grow exorbitant and violent; look back and humble, for what are past before, This is to pluck us by the eares for what we were before we were married, make all that will, compound with God for old matters, and then ease and peace will come.

2. Present, As say a worldly man be told and convinced of his sin, and yet will not mend; as we see a man may see a sin to be a sin, and yet goe on in it: witnesse that young Gentleman, who went away like one well beaten, when it came to selling all. Now many times in such a case, God will have such an one to be tempted by Satan, as his Instrument, with strong passions to adultery, which usually of all sins he could never abide, and this goes to the heart of him: he whines and wrings his hands, teares his haire, is weary of himselfe, knowes not what to doe, and is even angry with God, because he cannot finde ease, & is often upon the point to despair: here I say it will not off, the tentation will not away till it hath done its cure; till, I meane, we finde out, that all this is for our covetousnesse, by which sin we vex and anger God; and therefore he doth order Satan to follow us with wave upon wave, in that sin of uncleannesse, which God sees will vex us: He would not have us sit & rest quiet in that sin of earthlineesse, (the worst of the two) and for that it is, that we are terrified with those or some other passions of shame and dishonour.

3. To

o Dew uti-
tate Satana
ay ministro
suo & tan-
quam instru-
mento & ita
facit ut effice-
re quod non
minister au-
diensat sua
voluntate s<
p>h 7. 19. 1. d
56. 10. 2.
Id. 1. 1. 99
e 4. 22. &
e 3. 2. 9. Cam-
bric. 2. 4. ad
Abg. 7.

3. To come (so we are tempted) to some sins, we thought our hearts till now had no minde unto : now in this case we must know, that it is a mercy, and so to be taken, to let us see and feele that by *temptation*, when we might justly be suffered to fall into the *action* it self, that we may know, that it was neither in our worth nor in our strength, but onely in the preventing grace of God, that we have stood cleere all this while, and that it must by the same supporting grace of God, that we must stand firme for the time to come.

Looke to come to what is past, present, forward, backward, every way to see what it is for that we may remove the cause for which we are thus tempted, and then the temptation will away, even of it self, when that is once cured : of all we must beware of Sathans Sophistry, when he would needs perswade us to ease our selves of the vexation by yeelding once or twice, or so, to the sin in hand, and then no more ; now this is quite against Reason and Experience ; *against Reason*, for in all morall acts, whether vertuous or vicious (chiefly vicious, because our nature is so strong that way) this is certaine ; when we once commit it, it doth leave a wonderfull pronenesse to doe it againe : When then Satan saith, doe it once, and then no more ; *no Satan*, must we say, should I commit it once, I should be more earnest to commit it the second time than ever I was the first. *Against Experience*, for we doe finde, that when we once sin a sin, the power

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power of grace and faith doth decay, we have not that heart to pray against it, and so we are ready to turne that way againe; as, put fewell to the fire it burnes the more, so doth he, who thinks to satisfie the motion to a sin, by finning the sin, the onely way to saistie a lust, is not to satisfie it.

SECT. V.

*Of Prayer, and the Word: the third particula:
Meanes whereby we get out of the Tentation.*

Mat. 14. 68
30

P Prayer: *P Watch and Pray*; Watching is but a preparation to, and a fortification of Prayer: Prayer is a turning of our selves to God, and so a turning of us from the tentation; some turne to some other sin, as to thinke of the world when they are tempted to some unpleasing Passions: some to that which is lawfull in it selfe, and here they find some kinde of *respice*, but the cure is not done except we doe by prayer come to God, and call unto him, for favour and succour. A man is never overcome in and by the tentation, as long as one can pray against it; th: tentation prevailes not till it please, it pleaseeth not as long as we can pray in earnest against it. Some for forme doe pray, as (*¶ Augustine* saith once he did) against the lust; but would not for any thing part with the profit or pleasure of it as yet, this is, to say rather then to pray a prayer: delight in prayer and in the Lord, and

q Ego adolef-
centi petieram
a te castita-
tem & diu-
ritiam: da mihi
castitatem,
si noli modo:
simulam e-
rim ne me
cito exaudires
& cito sena-
ris: malebam
explete quoniam
extingui,
Conf. 18. c. 7.

and then the temptation doth not delight : we cannot promise that you shall pray away the suggestion, but the consent and delight you shall : But you will say, I pray, and yet I find some delight in the sin : what of that ? This is the delight of the flesh, which *Paul* : instancing in himselfe, dares call it a *serviſe the law of sin* with his flesh ; but the matter is, whether we doe take delight in that delight, which way the delight of our inward man is carried, as long as we finde that our delighting in the lust, doth grieve and trouble us more than the lust it selfe doth : our case is good, and our prayer is of force, and what if for all that, sin be there, yet it raignes not there ? and what if worse haunted than when I set my selfe against it then before ? It is common to be worse sick when we first take our Physick ; we think of the sin and the circumstance of it most, when in our prayers we set our selves to aggravate it ; and out of that Satan picks matter to delight us with, and when we oppose the lust, the lust then doth most oppose us, and Satan will come upon us then with his greatest impressions, to see if now he can allure us with som fleshly delight, and then he calls upon us to give over prayer, *that* sure our prayer is naught, *that* we are naught, *that* God hath no minde to us, *that* sin hath dominion in us, sith it stirres and pricks most, even then when at prayer : But we must beleeve that sith, we aske according to his will, he heareth us, ^{we know} *that* we have

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Rom. 7. 25.

Testament
carne non
quam est ab
paulo p'ma
victoria: immo
quicquid con-
stat quod
aliquid vici-
cium, aliudque
non perit
Durand. l. 2.
d. 21. q. 2. m. 4.
t. Rogers, Tomo
4. c. 26. m. 4.

Job 1. 21.

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Chap. 8:

Perk. Cal.
Conf. 1.2.c.7Three things
to be prayed
for, 1.
StrengthW. B. 1.2.2.
d. 1.2.2.2.2.2.
al. 1.2.2.2.2.2.
1.2.2.2.2.2.2. Bread of
life Del. 1.
1.2.2.2.2.2.3. Vile. Del.
1.2.2.2.2.2.
1.2.2.2.2.2.

have the petitions we desire of him, what ever we feele (say) our prayers prove an occasion to ripen a disease, when it must ripen ere it will cure ; all is to drive us out of all selfe confidence and then the malady will heale. Go then on in prayiug with perseverance, *all manner of prayer*, and the end will be, that if we do not give over to pray, Satan must, and will give over to tempt. The three maine matters I could wish Christians to sue for in their prayers are, 1. *Strength* to conquer satan when he sets upon us, with main force, and plaine violence and sledge; I know he cannot * compell us, for then the sinne were his, not ours ; but yet for all that he can and doth with a strong hand drive & make us to consent, and bringeth us to yeeld ; and in that fence we cannot of our selves stand in his hands, when he comes against us with his power ; there is no standing against him and his tentation, except we be under-laid by the power of God ; he will wrest a consent from us, and worke us to a * delight, doe we what we can (for we can doe nothing of our selves) it is out of our hands to be able to gain-say him, when he comes with his authority, and frights us with his power, we must then *pray (in)* to our helpe the power of God; and when we see Satan come roaring like a Lyon, cry out and say, *helpe, helpe*, though it be as much as ever we can doe to speake. If a y woman cry she is faultlesse, simply faultlesse we are, if we cry as soone as the Satanicall impulsion doth appeare,

peare,

peare, but in the tentations of the flesh which are first in themselves, there some secret consent goes with them as far as they move and goe; a woman may, but the will of a man cannot be ravished, because it cannot possibly be forced, Satan must by his strength and terrifying draw some consent from us, else we are free and the sinne cannot be done, and that he will doe, except we doe bespeake by Prayer the power of God: But now sith that we have by reason of Gods promise the power of God at some command, it is in our selves, if we want his strength in our soules, it is, because we will not doe so much as aske for it: if we find that he hath given the Will, he wil give the Deed, though not ever answerable to our will; as we see in ^a Paul. *To will, is present with me, but now to performe that which is good, I finde not*; (that is) not answerable to my desire, simply then he doth not deny us all performances, nor such as shall be accepted to our comfort, Pray then for strength and Sathan will prove but weake, either God will weaken him, or else he will further strengthen us

2. The next thing we must pray for, is Wisdome that we may not be ignorant of his wiles, which if we be, he will coozen and cheat us: Satan comes not ever as a Lion, but rather most an end like a Serpent, a Fox, with all his art and skill that he may circumvent us, and bring his ends together, by reason of our simplicity and folly: Wee must up to the onely wise God by prayer, that he

Part. I.
Chap. 6.

^a Phil. 2. 13.

^a Rom. 7. 18

2.
Wisdome.

Part I.
Chap. 6.1st Tim. 3. 171st Tim. 1. 5

he would enrich us, with the wisdom that cometh from above: if any man saith^b James want: What? Wisdom, ^c Let him aske of God: But he will not give me, yea, he giveth to all: and what if our wants that way bee great? why, he gives *liberally*: and say wee have bin great sinners, are as unworthy as they that are most, it followes; (he upbraideth no man) he will not hit us in the teeth with old matters: all want wisdom, but hee that is *sensible* of his want, let him aske and hee shall have wit enough, to prevent the Stratagems of the divell: the Lord God is too wise for Satan; He will make children of us, if we set to him hand to hand, our wit to his, will come to nothing: looke how a crafty pate, may cozen a child of all that he hath for an apple, or so; In like manner, Satan with a toy, will deceive us of our soules, and beguile us of our peace; there is then neither wit nor grace in it, for a man to venter on him without prayer to God, for the spirit of wisdom in generall, and in particular (with a speciall straine) for spirituall understanding to be able to wind out of the pollicies of the divell. What with his naturall wit, Age, Time, Experience; Satan is full of depths and profundities, we cannot hould our owne, if wee have no better skill to plead with him then our owne; Prayer will make us wise to ^d salvation, and help us to that understanding in the Mysteries of his iniquity, that we shall soone finde him out, and save our selves.

2nd Tim. 3. 15

3. The

3. The third thing we are to aske for, is *Long-suffering*; for when Satan cannot have his will by violence, nor by Craft, then he will see what he can doe by Continuance and meere importunity: I cannot expresse my selfe better, then in the words of *Martin Luther*: when the divell (saith he) cannot by force overcome those that he tempteth; then seeketh he to overcome them by *long continuance*, for he knoweth that we be earthen vessels which cannot long endure, and hold out many knocks and violent strokes; therefore with long continuance of tentations, he overcome many, and therefore *long-suffering* is needfull to wait for the end of those tentations, which the divell raiseth up against us. So he, How long we shall be put to it to waite, I know not; the best is, if we dye while we are waiting we goe to heaven, for such are happy and blessed; but usually and commonly, God gives us an issue here, first or last: we must then pray that it may be, and wait with patience till it shall be, which will be, and shall be in Gods time: he never comes too soone, nor never stayes too long: We say, *Lord how long*; but God saith, *in the appointed time*; therefore waite and pray: and in some cases where single prayer will not doe, as in some, it will not, there helpe it with a fast.

2. The next Weapon, is the word, Read, Heard, Meditated; & Paul calls it, *the sword of the Spirit*; a fit instrument for a man to enter into this Combate with: for Satan being a

H

Spirit,

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Long-suffering.

21 Cor. 10. 13

f Mat. 17. 21

g Eph. 6. 17.

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h 2 Cor. 10. 4.

Gladus dei.

tur fermo vi-

vinnus pua

scus gladius

carnes peca-

dit, sic & ser-

mo divinus

concupiscen-

tias carnales.

Crys. tom. 8.

in Matt.

i 2 Cor. 4. 4.

h Heb. 4. 12.

3. 1. 1. 1. 1.

i 2 Cor. 10. 4.

Spirit, our weapons must not be ^h carnall, but spirituall, and the word of G O D is the sword of the Spirit, which being had and used, kills up all the lusts of the flesh, and he that kills *sin*, doth in a fort kill the *divell*. A man that is to ride where Theeves way-lay him, will be sure to have his sword: We are to passe up and downe where we shall light upon the divell, and sin-full occasions at every turne; he is still at the hedge corner as we travell, he is at home, he is at Church, he misseth not a Sermon, he is ^k the god of *this world*; under the great G O D of Heaven and Earth as he shall give way, and there is no place priviledged from him; we cannot take Sanctuary any where under Heaven, and therefore we must ever have the sword of the ^k Spirit about us, in all readinesse; we must not onely have it, but we must have the heart to draw it, and the skill to use it, we must be able to fence with this weapon of prooffe, and then the divell will be gone, this two-edged sword will make him run. We finde that Christ, *Mat. 4.* being at it with the divell, did not make use of his authority or power, to command or to force him away, but to sanctifie the use of this weapon to us, stops his mouth with (thus it is written) Satan doth even vow and sweare our death, therefore it stands us upon to looke to our heads, and we must not thinke with a few big words of our own to make this mighty and crafty foe to fly the field, it must be done by the word of God which is ^l mighty through

God 3

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God; Satan comes with his Bible too, as vve see *Mat. 4.* but he doth corrupt and falsifie the Text; the Word used aright sets him going, it hath to backe it the Almighty power of God, and Satan cannot stand before this *breath of the Lords nostrils*: we deceive our selves, if vve thinke that Reason is of an force, that Inconueniences will hold agaist Satan; (to say, shame vwill follow, danger vwill come, I sha'l but create trouble to my selfe; should I kill, or vvhore, or steale) Satan vwill come vwithin us, for all these; he vwill set such a *glosse* on the matter, that vve shall thinke vve have greater reason to sinne the sin, than vve can shew to the contrary: Reason vvas never appointed or sanctified to this use: dispute but vwith Satan and he will so befoole us, that vve shall thinke vve cannot live, no, nor scarce goe to heaven neither, except vve sin some sinnes for a time, for once, or so. Beware then of going that way to vvorke, vve have a better course, and that is, to run to the Word; the Word vwill doe it, (it is vwritten) vwill packe him away: But vwhat if he come againe and againe vwith the selfe-same temptation, as Satan both may and doth; vyhy, the same places of the Word vwill doe the deed againe and againe; Satan is not afraid of big looks and vvords; circles and holy water are but coyes to him, but it is the Word of God vvhich makes him avold: Christ vve see, did not pray; he could have prayed, I hope, none the like; but ^m onely

m Ideo Iesus
omnes his
tentationes
solis facit,
Sc: inter vici-
cios, ut doceret
nos sic pug-
nare et vin-
cere. C. iij. in
Mat. I. m. f. in
Mat. 4.

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On Gal.

the Word is his defence, being thus to grapple and enter into duell vvith the Divell; I speake not, that Prayer is not of great use, I have set downe my minde of that already, but that vvith our Prayer must be joyned *the Word*; and the Word vvill doe it, and of these two, if both by strictnes of time cānot be used, be we sure to make use of the Word of God: the vvords and experience of *Luther*, are just to our purpose; When (saith he) the motions of the flesh doe rage, the *only* remedy is to take to us the sword of the Spirit, that is, the Word of salvation, and to fight against them, vvhich if yve doe, let us not doubt but yve shall obtain the victory, although so long as the battell endureth, yve feele quite the contrary: but set the Word out of sight, and there is no helpe nor counsell remaining; of this that (I say) I my selfe have good experience; I have suffered many great passions, and the same also very great and vehement, but so soone as I laid hold of any place of Scripture, and staid my selfe upon it, as upon my chiefe Anchor-hold, straight-ways my tentation did vanish away, vvhich vvithout the Word it had beene impossible for me to endure any little space, and much lesse to overcome them. Thus *Luther*; A brave speech, and fitting the Author of it: learne of him, to have our Bible at command, and Satan dares not stay. I speake not, as though yve yvere to turne the Text of Scripture into a charme, as though to repeat a place by rote, and

and in a hartlesse manner, vvould prove a
bugbeare to Satan. No, no, Satan hath got-
ten much amongst the ⁿ superstitious and ig-
norant by that conceit; but the Word must
be held out by faith: it vvas not so much
Scanderbegs sword as his arme that held it,
vvhich gave him such victories; it is the hand
of faith, and of the spirit by vvhich the Word
of God is held out, vvhich doth the deed;
vvherefore vve see vvhat reason vve have (sith
vve have such an adversary, vvho is though
not simply every vvhere, yet in every place
vvhere vve be, he is I say, or some of his An-
gels are:) great reason I say there is, that vve
should be ^o expert in the Word of righteouf-
nesse, to have places at our fingers ends ready
to draw out as occasions shall require, that
vve may have a fit and a pat place to meet
vvith the severall impulsions of the flesh, and
objections of the Divell: there is neither sin
nor tentation, neither inward corruption nor
outward motions, but the Word hath a p
so-
veraigne remedy for it, to be fitted in a pecu-
liar sort to the nature of the disease; it is not
for nothing that vve are commanded to
search the Scriptures, and as Cbrystostome often
notes, as men doe in Mines for gold, and the
rather, because here is a all gold and no
drosse; and as there is an art in mining for
gold; so there is an holy skill to finde out
golden places fit for our present purpose:
and thus a godly vvise Christian, (say) he be
often in the fire, yet he is like the burning

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*n Wern. de
prestig. De-
mon. lib. 3. c. 4.*

*o Heb. 5. 13,
24*

*p Omnis mer-
ita anime
habes in scrip-
turis medicam-
entum su-
um, Aug. in
Ps. 36.*

*q De verbis, I.
Jude, xxi. Do-
minum, Ho. 3*

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Chap. 6.The Com-
mandement.

bulh, never consumed; and why? because one place or other of the Word comes in to his succour: The particulars that we are to follow are three

1. We must have ready the *precept*, and statute of God forbidding the sin to which we are solicited; as say, it be Sabbath-breaking, then say, it is written, thou shalt keepe holy the Sabbath day; or to murder ones selfe or some other, say, it is vwritten, thou shalt not kill; or to uncleannesse, urge the place, *avoid Satan*, it is vwritten, thou shalt not commit adultery, and so, thou shalt not steale, and the like, in the speciall branches of every Commandement.

The Promise

2. We must have at hand, the *promise* too, that in case vve consent and obey not, and refuse the diuels offer, vve shall have comfort here, and heaven hereafter. The divell vwill come vwith his hands full of glorious proffers, but we must out of the Word, set against him the faire and certaine, and godly promises of the Word, as there is no sin but vve shall find one promise or other made in plain terms to us, if vve resist it; resist the divell and God vwill draw neere to you: he offers the kingdomes of the vworld, and the glory of them; God offers the kingdome of heaven and the glory of it.

The threat-
ning.

3. The *threatning*, that if vve yeeld, vve endanger all, that vve doe subject our selves to the curse of God; (say) vve doe beleeeve the Commandement, yet except vve doe beleeeve the

the threatning, & doe set the commination against the tentation, vve are not like, nor sure to hold; here *Eve* lost her selfe; in vvhose losse vve all (naturally) lost our selves; the commandement she did hold, that she was not to eat of the forbidden fruit; but now for the *threatning*, that in the day she did eat thereof she should dye the death, there she came short and so yeelded: that she vvas quick and strict in the precept, it is plaine by the vvords of the *Text*; for vvhereas it is in the charge of the Lord, *of the tree of knowledge, of good and euill, Thou shalt not eat of it*; *Eve* having occasion to urge this diuine prohibition, doth not onely say, that God said, *Ye shall not eate of it*, but to shew her pious minde to the mandate of the Lord, she saith more and addeth, *ye shall not touch it*; which vvords vve finde not in the letter of that law, but vvhen it came to the commination, ye shall dye the death: Satan vvas too hard for her, and put her off from that, and so she fell; & perhaps she halted in adding to the Lords vvords, for *I E H O V A H* had forbid them to *eate* it, but he did no where forbid them to *touch* it, yet this shewes, that therein she vvas strict, and more strict then the vvords vvill beare; but for the *threatning*, where God said, *ye shall dye*, she falters, and hath it thus, *least ye dye*: and for certaine, vvhen vve doe not keepe to the threatning, we shall not hold our selves to the commandement: it goes with us as it did vvith our first fathers, a vvant of holding the threatning fast did cast them

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Gen. 2.17.

Gen. 3.3.

2 Paralim Gen
3.3.

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Heb 13. 4.

them downe; and if vve be short there, and do not oppose the threatning, we cannot stand: As soone as ever Satan is at us to yeeld to our lust, say (no) it is forbidden by God: let it be to Adultry; answer, it is vvritten, thou shalt not commit adultery; then adde to the prohibition the commination, ^k Adulterers and Fornicators God vvill judge. I must not, I am forbidden, I dare not yeeld, if I do, I shall dye the death, I shall damne, and so Satan hath his answer.

SECT. VI.

Of seeking Helpe of others to get out of the Temptation.

THE last generall Rule we propose, is to aske helpe of other men, and the directions which come in here to be set downe are these. 1. Never to let any man know what the matter is, if by any meanes vve can have comfort from G O D, acquaint no man with it; if we can get *him* to doe the cure. In *ordina-ry* matters, see what the use of ordinary prayer will doe; in case *extraordinary*, stretch our strength to the most, that our prayers may be strong and long, let us wing them with faith and with a fast, that they may fly up to the bosome of the father; to say, I have prayed and can find no ease, and therefore I will
make

make use of a friend is not ever enough ; but I have prayed, fasted, and waited too, as long as ever I can, and yet it vwill not come, then we *must*, to some friend ; but till then till vve have tried the utmost, I could wish men to seeret their tentations from all the world : God will not take himselfe to be well used, for us to goe to others, when vve may have it (for the comming) at his hands, with comfort : A father loves not a child should run to neighbours for physick, vwhen he may have it of him ; besides it is *sweetest*, vwhen we have it immediately from the hands of God our father : vwhen a childe is sicke, the same cordiall or sweet meat sent by a servant, is not so accepted as vwhen father or mother brings it and gives it with their owne hands ; we see many must have mother give it, else they vwill not take it : so it is with us, it cā not but be best vvelcome, vwhen God doth give us our comforts vwith his owne hands, and tell us good tydings of peace and mercy with his owne mouth ; Againe we doe not conceive, how it vwill vround our hearts, thar vve have let any man know our state and case, vwhen vve are come to our selves againe : If so be then vve finde and conceive that all might have beene vvell, and the cure done betwixt God and our selves, without the knowledge of any man, the trouble that way because we have revealed it many times wounds more then ever the tentation did, and some have even wished them dead and fairely buried, to whom in
times

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times of their heaviness they have broken their minds, and therefor the counsell I give is, first, to try all meanes, to use all patience, to watch, to pray, to fast; to waite, and if God at any time will come in with comfort, let him doe all, and have all the praise, we hiding our griefes from all the world, In great inward sorrowes we are too apt to open selves more then needs, therefore this counsell is in season. 2. See whether we can cure our selves (as thus) vvhath vvhould I say to, or think of another, should he come to me with my very complaint, the same say vve to our selves, and see what that vwill do. 3. When all will not doe, and vve finde that G O D doth looke strange yet; and vve can hold no longer, then vve must know, that G O D doth call us to vent and open our grieve to some one or other; now the grieve must be opened, God doth call us to a free discovery of our selves to another, and without we doe breake open the matter, the end is not like to be good. So¹ James, Confesse your sins one to another, and pray one for another, and there shall be an healing; and in this case, usually without this mutuall and reciprocal confession, there shall not be an healing; I know God could make all well without this, but ordinarily he will not: there is a naturall reason, vvhy we finde ease by this venting, because it doth open the sore, and make it as it were runne, and so there comes some ease; if we speake our minde in deepe sorrow, but to a post, the vent will bring ease.

But

1 Chap. 5. 16.

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The way to
have our se-
crets kept, is
not to keepe
them, but to
reueale them

out with it I must, and will live by faith, that God will make them keepe my counsell; or if they doe not, yet shame me no shames I will follow God, and confesse I will, what ever comes of it: and here we must know, that when we finde a great disposition in us, to keep it from all the world; that then Satan meanes us some great danger, and therefore he will fill our heads, with a thousand proclamations of shames and dangers, and all to make us keep all close to our owne undoing and ruine, say then I know by *this*, that great hurt comes by my hiding, and great good is to be had by my confessing, in that I finde my selfe so unwilling to confesse it to men, and therefore because I finde my selfe so loth, I will sure confesse, I see, I must tell it some body, else all will be naught, there lies danger, else Satan would not keepe such a doe at me to hide it, & by no means to disclose it to anyman living. I think I may say it, that never any who disclosed all to some godly friend did ever yet miscarry; but many who out of some conceits, or by the power of Satan, will not or cannot be brought to open the veine, after long languishing, have made away themselves; when then we finde a great unwillingnesse (*after we have bin with God*) to let any man know our minde, say, There is a mischief meant to me by Satan; I know by this, in that it is so sore against my will to disclose, and therefore to prevent the worst, I will break through, and out of hand confesse

to

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to some friend; and in our confelling, we must confesse all that paines our soules, in telling Physicians we must leave out nothing materiall as touching our disease, that will indanger all: so we must not tell some peeces onely, but for the substance & circumstances, all that is to the purpose we must discover, else a nail, a stub left in the conscience, will hold the fire burning; many have undone themselves by this, in that they have left some *maine* matter out: By *maine* matter I meane, that which turnes the conscience out of its peace: thinke not that we would have Christians run up and downe to Preachers for every thing that *moves* in the conscience: he makes worke, who will to the Physician for every stitch and ache; but when the trouble of minde is such, that it *wounds* the conscience (as ^m Salomons phrase is, and every sore is not a wound you know) when it doth so distresse the heart of man, that he cannot enjoy God, cannot doe his duty as a Christian, nor enjoy himselfe, cannot live in his calling as a Man; then it is high time, first to make up to God, and if we be kept off there, then to make out to Man: when then we finde it such a burthen to the conscience that we cannot stand under it, (*For a wounded spirit who can bear?*) there dispute no longer, but away to some one or other; now for the choice we must make.

1. First, if all circumstances concurre, let it be some godly and learned Minister, for though that another speake the same words

of

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Job 33. 23.

Job 33. 23.

© Sect. Sent.
Lp. D. 7. p. 1
Ang. conf. 1.
10. c. 3. Amb.
Serm. 2. in
Psa. 119. So-
nem. Hig. 1. 7
c. 16.

of comfort, yet they will sound better out of his mouth, and it is his office, and he hath a more particular promise that his word shall prosper: every thing works much what as it is taken, what he saith because he is a Minister, will be better taken, and digested better with our consciences: so we finde in *Job*, that it is principally and usually the Messenger, the Interpreter, the one of a thousand that doth it.

2. If we see that a Minister cannot be had, or not trusted, or not comfortably used, any godly Christian will serve: *James* saith to private men; Confesse your sinnes one to another, and pray one for another: Writing, and speaking to private Christians, he doth not eye us to any auricular confession to the Priest, for then the Priest were also by the place in *James* bound to confesse to private men also; for here is a *mutuall* confessing one to another, and here they are to pray one for another, which cannot be to absolve: For if to pray were to absolve, then their Laity hath as great authority by that place to absolve their Priests, as their Priests their Laity: but to passe them, we say, that a private man may serve as well, and sometimes better, to let us see that all is from God, and from his grace alone; a simple Christian man or woman now and then shall doe it by speaking a few plaine words out of the Scripture, when many great Divines have bin used, and can make nothing of it; as sometimes, when the Chyrurgion gives the cure over; some woman makes

makes the party as whole as a fish : and what if we our selves, can at other times say as much or more than he can, yet we must use Gods way ; he is a *flander* by, and sees more than we can in, and by our selves, and no man is so fit a *P* Physician of himselfe, whether soule or body : But whether it be Minister or private Christian, who is used, the care must be, that a wise choyce be made, and for our choyce, let the party be some godly, humble man, and one who hath bin in the fire himselfe, and then he will (as he sees cause) confesse the same or the like to us, and comfort us with the comfort, he himselfe hath beene comforted by. Take a man of whom we have the opinion, that he is the sure servant of God, and then when we finde by his free confession to us, that he hath had the same or worse corruptions and tentations, then we shall soone joyn hand with him and say, that for all this we may be the servants of God too, and that we shall see day and comfort againe ; and then we will wait with content and comfort, *as the Watchman doth for the light*, because he knowes, that be it ever so darke, it will be day againe : when we have an assurance for the present, that when we are at the worst, we are the servants of God, and that we shall in good time be as well and as comfortable as ever we were ; as we see by experience in our friend, whom now we make our Confessor, and Physician, it is easie for us then, to possesse

Part. I.
Chap. 67.

*P. Ad fides
adhibet me-
dici, agros
medicat alios
Arist. polit.
1.3. c. 12.*

our

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our soules with quiet and comfort.

Another thing that we are to looke to, is, that he be a man who can and will keepe our counsell; for if he be a blab, the more we conjure him all secrecie, the more sicke he will be (like those in the Gospell) to out with it all abroad; and it may be, he would keepe counsell better if we did not binde him: And by the way I could wish, that whomsoever we make use of, that we be not too too strict to binde them to secrecie (except in some things the danger be so great that there may be need of an oath,) for it is our nature, the more we are kept from a thing, the more earnest we are after it, and therefore too too severe termes that way, are not so fit. Well, we must then doe what we can, to chuse out a man that can hold; and herein I think we shall doe wisely to doe as they doe, who doe try a new vessell, prove it with Water first, before they trust it with Wine; thus we shall do well and wisely to sound them, with some lesser matters, and if we finde them wanting in secrecie there, then trust them no further; some cautions are delivered here, as that we meddle not with men who are full of tongue, of a *salutative* disposition, for such cannot hold for their lives, nor such as can keepe nothing from their Wives or Husbands (for women may be fitter, and in some cases make use of women rather than men) nor such as be of an *inquisitive* disposition: a man willing to fish out our counsels, is not a likely man

Pro. 11:13

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man to keepe our counsels; indeed, if we come to a man of purpose, to reveale our selves, and when we come to the Tooth-drawer, our teeth leave aking for a time: If the tentation *withdraw* for the present, or that we are so oppressed that we cannot utter; in this case, the friend shall doe full wisely to pierce us, to draw it out of us, to bid us *write our minde*, lay it downe, and leave it behind us, but except in som cases, (as these) the man who hath this in him, that he is desirous to know our minde, who doth even itch after our secrets, busie and inquisitive to know what ails us, almost whether we will or not; that man is not to be used, he will ten to one, tell it to one or other: Looke out then for a man godly, wise, secret, one who hath been sick of the same, or the like himselfe, an experienced man in him selfe and others, a Physitian in *practice*, and a friend too, a bosome friend; and if we have him a *David*, a *Jonathan*, a sworne-brother, a still, grave, sober spirited, and humble-minded man, then confesse to him and spare not, confesse to him and feare nothing; and when we have so done, let us not distrust but we shall see a good end; and when we have spoken our mind to one or two, & we have our comfort under two or three witnesses, let's not out with it to any body else in the world; I know spirituall sorrowes are apt to vent themselves when once we beginne, for when we finde a little ease by opening the sore to one, we thinke the *more* we open it unto, the

1. Epistolam non
trude/cis. Cic
epi. 1. 5. epi. 12
Luccia.

2. Percussio-
nem fugio,
nam garrulus
i. em est. Hor.
lib. 1. Epist.

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1 Pro. 11:13

more ease we shall have, and so we are in danger to shew our case to all we meet, and here Satan hath a Stratagem that when he sees he cannot make us secret our matters from a friend, then he will urge us to out with it to all, and after wound us with a sore and heavy temptation, that now we have shamed our selves for ever: and therefore my counsell here is, that when we have found *a faithfull friend*, that then we begin and end with him, except we call in one or two at the most, to have the matter under the *teste* of two or three witnesses; and before I leave the particular, I must make bold to call upon such, as are made Physicians to the soules of their friend, to make use of these things.

1. That they be not over-earnest to fish out mens secrets, for if we meane honesty and secrecy, they are more bound to us, that vve will heare them, then we, that they will tell us, for we are thereby, bound to one great duty more then we were, and that is *to keepe secrecy*.

Greenham.

2. We must be willing to be made use of by men as well as by women, by poore as well as by rich. For as one speakes, who was of great experience this way; there lyes a great corruption in it, when we finde our selves more ready, to take the cōfessions of Women, than of Men, of young women, than of old, of faire than of soule, of Gentlemen, and rich men, than of poore: and which we must see that

that we humble for and avoid, and be rather for the poore than the rich, for Men than Women, &c.

3. By all meanes we must keepe counsell, except the matter stand so, that we sin in keeping close their secrets; and here if we have cause to doubt any thing, as though his secrets would be pernicious, we shall doe well to tell him, that if he aske for counsells sake, that then we will heare him; but if that he have a farther intent and his plot be dangerous, assure him we will breake friendship with him; and rather lose a friend of him, than keep his sinfull secrets, and lose a friend of God: but if it may be done, then by all meanes keepe it from all, and chiefeft of all, some secrets of the wife from the husband, of the husband from the wife.

4. Confesse againe to them when we our selves have beene healed of the like: and say I was sick of the same or the like disease, and by taking such or such things, by using my selfe to these or those courses, I was cured, and am as comfortable as ever I was in all my life: ye would not beleieve how this will settle the heart of a poore Christian, who hath a good opinion of us and our sincerity: doe not stand thinking, that they will never thinke well of us againe, if they doe not, an happy losse, if we may thereby bring them to peace and comfort; but the truth is, these are but fancies. If a man have a calling from God for the good of mens soules, to open all his heart, in the

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i.e. in re-
spect of the
root, although
not ever in
spect of the
fruit.

u Jam. 5. 16

u Gal. 6. 2.

u Jam. 5. 16

sight of all the Parish, men will thinke never the worse of him, but the better; and indeed we can confesse nothing one to another, but what we may in a manner know one by another before hand, such we have all one and the same heart, cut out of the same rock, of the same complexion and disposition, as touching our lust and Originall sin, and therefore if they confesse to us, to have comfort from us, we may doe u well (where no great inconveniences are like to follow) to tell them our sins and errours in a mutuall manner, as they doe their wounds to us.

5. We must pittie them and pray for them, and helpe to carry their w burdens: we of our selves can doe nothing, but we must commend their state and case to God: as they are to pray for themselves, so we are to pray to God for them; and ^{the} prayer of a righteous man availeth much, and is of force: where many may fitly come together in prayer, the more the better: but in this case of secrecy, commonly one only is to be made acquainted with the matter, and in this matter, the prayer of one righteous man shall doe the deed; for it is not the worth or force of prayer, but the promise of God which is all in all, here we have a promise, and by vertue of that promise the prayer of one will carry it.

CHAP.

CHAP. VII.

Wherein are General Rules after the Tentation is over.

1. We must not be coozened so as to thinke the tentation is resisted and conquered, when it it not; nor yet suffer ourselves by Satans deceit, and that of our owne hearts, to be made beleeve it is not conquered, when it is: sometimes Satan doth for a time withdraw himselfe, he may, and doth in skill, cease to sollicite; and lust may sit still for a space, and all to lull us a sleepe, as though all were done; when nothing is done, as though sin were killed, whed it is as lively as ever it was. The tempter will come, and bring seven worse with him then before; and our lust will come againe, and take us at some advantage, and do us a spoile: in case we thinke the tentation ended, when there is a politicke giving over to bite for a season onely: What must we doe, to know when the ceasing is, because the tentation is conquered, and when it is onely by withdrawment for a time? Many things might here be said; that which satisfies is to affirme, that if we have taken paines, used Gods meanes, waited Gods time, then the worke is done as it should be; but if meanes, or all ordinary meanes to be had have not beene used, we have not set God and prayer, against the motion: if we finde that the lust is gone, we know not how, on a sudden, no sooner come

How to know when the Tentation is conquered, or onely ceased.

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Chap. 7.

3 Heb. 12. 17

almost but gone, here is cause of suspicion, to fear that all is but a practise. Our great enemy, a purpose to rock us in security, that he may come and take us in the same sin or some other, when we least thinke of it and stand unprepared. Againe, if we finde no good fruits and effects to follow, no good to come of it to our heart and life, that we are no more humble, no more (if not lesse) spirituall than before; here is great doubt that the temptation is gone the wrong way; for if we doe drive this Divell away by Gods meanes, which are spirituall, as prayer, reading, watching; spirituall seed-corne, will leave behind it, some spirituall fruit; prayers, and holy exercises use not to be lost, they fall not in the dust, but (used right) mortifie, and sanctifie, they both must and doe, and therefore if we finde ease, but not grace, some quiet, but not the quiet fruit of righteousness; (for all that I know) as good the temptation had stayed, as depart thou. But if we finde that we have not onely a bare freedome from the stirre and power of the temptation; but the temptation is over; and good is left behind; more modest, humble, fearefull of sin, carefull of God; then the worke is don by God, and we have our comfort: When a man then doth finde some respite by turning his thoughts over, to thinke of the world, that this or that is to be got or saved, to be set or sold, here or there is a purchase to be made; this is not Gods cure, but if the liberty we now have, over we had, be made ours by turning

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ing to God and his wayes, then we may boldly tell our selves, and bid our consciences rest upon it, that we have gone the right way to worke, and that there is no mistake in the matter: And as we must not thinke we have it, when we have it not; so we must not thinke we have it *not*, when indeed and in truth we have. Satan doth play on both sides, and his devices to cozen us of our comfort this-way are many: what saith he, *All this is nothing but a forbearing of old and wonted occasions, and a wicked man may doe this*; indeed, we must not lay the fault on the occasion, as the Tipler doth on drinke, that it is made so strong; and the Glutton on his fare, it is so choice, that who can choose but feed by the belly, for the creatures are no kind of cause. Before the Flood, when men did (as great ² Divines conceive) drinke water and feed upon plants; we see there was a world of abomination, and therefore we must lay the fault on our lusts *within*, not on the occasions *without*: yet this I say, that if a man finde, that by the use of prayer and the word, a man doth in conscience and with constancy shun all the occasions of that sin, which heretofore he neither could nor would; there is a cure wrought, For a brunt in some fit, an unregenerate man may; but to doe still, alwayes, forever hereafter: thus to doe is a signe of power, of grace; and after constancy we must see that we doe it in conscience, that we doe not avoid the thing or person, which were to us occasions

² Chrys. in
Gen. 9. dom.
29. R. lin.
Apel. Thef.
Sed. 33.

How (to avoid occasions) is a sign of grace.

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9 Pro. 23. 35

sions of sinning, out of hatred to the person or to the thing, but to sin; that our stomach doth not rise at them, as they are such or such things *materially*, but *formally* as they are to us occasions of offending, and that by reason of corruption, not in them, but in us: He that can doe that, that man may say that Sathan lyes when he tels him, that a wicked man may surcease, by hiding himselfe from his old occasions: for in this sense, nothing but grace and the spirit, and some power of the Holy Ghost, can make a man shake off his old occasions: a man in his sins will be so far from refusing occasions when they come in his way, that he will look and make after them; and have them ^{as} *he will*, if he may have them for love or money. An hungry man, will thorow stone wals for meate; so where the love and raigne of sin is, there a man *will* and *must* break thorow fire & water to have his desires finished; the occasions of that sin, he must and will follow, what ever comes of it: I say it, that nothing but grace, can make a man abstaine from the occasions of sin, when hee is strongly *tempted*; when not *tempted*, the matter is not so much, and some men without the strength of grace may forbear, but when the temptation is up, and the passion is on fire, though a man dye, and (without Gods mercy) damne in the place, he cannot possibly forbear without the force of the spirit: I dare affirme it, that he that can, and doth, in that order, and manner I have set downe, either put the occasion

occasion from him, or himselfe from the occasion of a sin he hath been and is thus tempted unto, that man hath made an acceptable conquest of that lust: and we doe wrong our selves I cannot say how much, when we suffer Satan to perswade us the contrary. The next thing we are to looke to, is, that we doe not coozen and deceive our selves, so as to thinke we have not overcome the temptation: why? Because we are not rid of evill thoughts; It is conquest enough, that evill thoughts are borne as a burthen, and that lust, and Satan for these hearts are not able to bring it any further than thoughts. I know if God could he would, and would if he saw it good and fit, take away the swarme of evill thoughts; but for our good they are suffered to flie up and downe in our imaginations. 1. Not onely to humble us, for as the thoughts are, so we should be if we were let alone; they show our nature, and when we are come to some practise and growth, we are then apt to heave up with conceits of our selves above what is written, to thinke that we are not as other men are, and therefore to prevent, and cure the malady, evill thoughts are left in us, to remember us what we are of our selves; 2. But also that by feeling the thoughts stirring within, and praying against them, we may be kept from acting the sin it selfe, in the deed: This must be borne, for we must know that our inward lust, ever foameth out a loathsome fume, (loathsome I say, even often to the naturall conscience

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Why evill
thoughts are
suffered in
the godly.

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Question.

Rom. 7. 22.

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III. 1. 1. 1.

conscience of a man) and would if it were possibly defile (as one notes) the very regenerate part; sin is to be in us till we dye, and therefore evill motions, suggestions, and delusions of Satan must be borne withall: the help is, that we do delight in the law of God, as touching the *Inner man*; and what if we see them to be more then they were before, it is because our light is more, our sight is cleerer, our spirituall sense quicker; so that if we have by prayer wonne the *delight and consent* away from sin, the more grace we have, the more sins we have not; but the more sins we see, for that if God should have let us see the sins heretofore, when we had little or no grace, which we see now, we then must needs have despaired we could not have borne it, it being a great worke and power of grace, to be able to stand before the sight of our sins: and againe we can discerne more corruption now, then we could then, because our eyes are now more open, We must not goe about, then to conclude against the haire: that sure the victory is not got, because we see, and feele (perhaps) more evill thoughts, or our evill thoughts to stir more then before; alas did we not feele them, and the burthen of them, we would never care to come to God, to have them done away: and therefore it is rather an argument, that the conquest is comfortably made, and that the Lord doth intend us a good turne, even to helpe us away with our lust, more and more every day, for that we finde

finde that our lusts doe burthen us, and appeare in their odious colours more and more every day: make not that then argument against us, which is rather for us: but say, *I finde it, I feele it, more and worse, I hate it more, I delight in it lesse, I consent not,* and this is sufficient for our comfort for the present, and that man who hath gone thus far, may well be said to overcome the temptation.

2. The second thing to be considered of, after the temptation, is, that in case we doe catch a fall, and the tempter without, lust within, doe blow and push us downe, yet we must not make the matter worse by despairing, for to dispaire is a greater fall, than the fall it selfe; this were to leape into the fire, to save our selves from the flame: I know a godly man can never utterly dispaire, there is still a seed in him, and where faith is, there is some hope, where hope is, there is not a totall dispaire; but *doubt* we doe (saith Paul) yet not dispaire, and such doubtings we have as doe make our life uncomfortable and some degrees of dispaire we doe admit, and for every degree of dispaire that we doe suck in, we do suffer the losse of a degree of comfort: wherefore we must hold out against thoughts and propositions tending to despair, rise with David, rise with Peter, and grow better after than before. The maine push is given, because we sin after knowledge, so did these two Worthies, and they are in heaven and dyed for all that in peace and honour. *Dauids* conscience when

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*disiis hi qui
habent inclu-
sam iniqui-
tatem indige-
ntem... Si
venerint tre-
pidantur--ita
damus (pecca-
tor) accusas
semetipsum et
confitemur, si-
mul evomus
et delicta at-
que cunctas
morbidasam
Orig. in Psa.
31. et Hiero-
nimus Eccles. 10.*

*A man may
fall into the
same grosse
sin after true
repentance.
Peri. Estate
of a Christian
Sect. 60. Pi-
guat sunt pec-
cata rursus,
Or. Tertul. de
penit. 17.
Calv. spi. 357*

when he came to dye, was troubled about a lesser matter, I meane the cases of *Shimei* and *Isab*: as for his blood and murther, not a word, why? Because he had made a thorow-peace with God: for those sins, in his life and health-time, he had compounded with his Iudge: let us doe so in any hand, resist, hold out, doe and suffer any thing, rather than sine but if Satan hath gone beyond us, lye not in sin, up againe; it is not death to commit sin, but it is, to lye in sin; repentance doth give the soule a d vomit, up comes all againe; it shewes great love in God, and great faith in us, to rise up againe out of great fals; and when up once; then fortifie our selves we must against relapses: there is a secret depth of trouble in minde will follow, if after our rising we fall againe into the same or the like offence, this will cost deare: but yet by the way I affirme, that this may befall the child of God. In the story of the Iudges, the Church up and down did sin the sin of Idolatry; repented, and yet fell, againe and againe: and this were to unchurch the Church of the Iewes, to say, that Gods people cannot doe that sin after repentance which they did doe before. And who can thinke, that *Abraham* did not repent of that his sin in the matter of *Sarah*? yet upon the next occasiō, he sinned the very sin againe: and was not that a grosse sin, to tell a tale as he did, to lay his wife open to adultery to save his life? which many heathens would rather have lost their lives then have endured;

and

and what? to make a bargain, that not for once or so, but *where ever we come*, doe thou say, thou art my sister. If this were not in substance, in circumstance a grosse sin, I know not what is: they did *as it were* consent unto it: and that *Abraham* finding so strange a deliverance by God as he did, repented not, were strange; and yet after, he fell into the very same sin againe; albeit he had found by experience (*cha. 11.*) that to confesse plainly that she was his wife would have made them abstaine the rather from touching her, or hurting him, then to say, that she was his Sister. And *one* dares say, that *David* committed adultery often, because he tooke *Beithsheba* and had six wives besides, and ten Concubines: and for murther, deny it who can, that *David* went farre, when he said and swore that he would be the death of *Nabal*, and all his innocent family, wherein was a godly and right vertuous wife, and some religious servants: (this was a grosse sinne.) And what if he did not act the deed? No thanks to him; he was resolved if ever man were: and yet after he fell into the foule murther of *Uriah*: The Church in *Nebemiab* and *Ezra* fell the second time, after solemne repentance, into the grosse fact of having such strange wives. *Jonas* did thus relapse, and the Disciples, *Luke 22.24.* were now the third time in their ambitious humour to strive for preheminance and greatnesse in the world, after they had bin sat down by Christ twice before. A great sin

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Gen. 20. 19

f Perh. Con-
fist of Satan
with a strong
Christian,
Vide Perh
Caf conf. in 2.
c. 11. Seth
ps 284. Lami-
ne Edin.

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fin it was, fith they were of a poore beginning; but in all about so many beggars, and yet againe, and again, and againe they would needs be on horse-backe; and was not Christ often upon that argument that his Kingdom was not this world? and yet these Disciples were urging for some great officers places, even then when Christ was speaking of his owne death and sufferings in all the three places: and that being before convicted of their folly they did not repent, beleeve it whose will. Aye in *Luke* he had just then told them that he was within two dayes of his death and passion; being, as he said, appointed for his buriall also; yea, he had told them that one of them should betray him, which should have stayed them from doting after high places in his imaginary Kingdome: also this was presently after they had received the Supper, a pledge of love. These circumstances aggravate their sinne.

And for the *Word*, we have nothing against it, God will forgive us *seventy times*, that is, infinite times; a certaine number being put for an uncertaine: me thinkes it is a sinfull limiting the holy one of Israel, in his free and infinite mercies; of Christ our redeemer in his merits, to say the contrary, as though God did forgive us, because we have done the grosse sin but once after we are in Christ. And for *reasons* I propose but these: 1. What ever sinne we may repent of, that God may and will pardon: but the sinne of falling a

gaine.

gaine after repentance into the selfe-same great offence, is a fault that a man may repent of, which I thus prove; because it is not (*the*) sinne against the holy Ghost, for there is no sinne, but *that* sinne which doth exclude repentance: and that every grosse sinne done after true repentance, is not *the* sin against the holy Ghost I need not prove, because no man can or will affirme it.

There is a sinne called (*Numb. 15. 30, 31.*) a sinne with an high hand, which is not (*the*) blasphemy against the holy Ghost, which notwithstanding I thinke a Christian after his conversion never commits, no not once; my reason is, because (in case I mistake not) sin is never said to be done with an *high hand*, but when and where there is a full conviction, a free consent and an absolute allowance; which cannot be said to be in a man after his calling; for I conceive a sinne to be called a *sinne with an high hand*, because there is little or no infirmity in it, and ariseth out of a proud malapertnesse against God. 2. Tis on all hands granted, that a man may fall into some other grosse sinne, but not (*say they*) into the same: But of this they neither can nor doe give good reason, there being no place in the Word, nor any ground in the nature of faith or of repentance; but that a man may as well fall into the *same* grosse sin as another as great, because that another sin as great, is as contrary to the habit of grace and act of repentance as the same. 3. What may stand

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Chap. 7.g. Prin. per-
pet. 2-3-5:

stand with the grace of God, that a godly man may doe; but to sin the same grosse sin (for the act of it) after repentance, is not incompatible with, nor contradictory to the grace of God (as now it is in us) for what may stand with Christ, may stand with grace; but to sin thus, may stand with Christ, and therefore it may stand with grace. It is written, that one act of sin cannot destroy the habit of grace, as though many might: indeed one act of a great and foule fault hath done it; as we see, in the Angels fall in heaven; and in the fall of *Adam* in Paradise, in whom, one act did cast out grace; their grace being not the grace of Christ (the grace of justification) and Philosophers hold it, in some wild and beastiall vices: but now as the case stands with us, to double that act againe and often, and I cannot say how often, cannot of it selfe thrust a man out of Christ: why? Because we are kept in him, and his graces in us, by the power of God and the spirit of Christ: now for a man to say that to sinne *such* a sin and so, as we treat of, cannot stand with grace in us, (that grace being kept in by the power of God and of Christ) is to me uncomfortable divinity. To sin a great sin so as to allow it, cannot stand with grace I know; but I hope tis possible for a man to doe and act the deed of a known grosse sinne, not over but over and over after repentance, without approving or allowing of it; for if he may once (as he may upon grant on all hands) then

then I see no reason, but he may doe the deed more then once, albeit repentance come betwixt, and not allow of what he doth. 4: That Doctrine cannot hold, which leaves the conscience of man without a stay, and so doth this: when a man shall be set on the rack for ever, that he is not in Christ, and why? Because he doth sin the same grosse sin after true repentance, Or at least, that his repentance was not true; and if I were not a true Christian, I know not *when* I shall be; & if this my repentance were not true, I fear I shall never repent aright. It must be held against all true repentance, for else there can be no state of the question made: for true repentance hath a breadth with it, and doth admit of degrees: & if they say, that when a man hath attained to a great measure of repentance, then it will carry it for him, that he shall never sin the same grosse sin againe: Here the heart of a man can finde no footing, because by this their assertion, no man can possibly set down, *when* a man hath attained to *that* point and degree of true repentance, and therefore they must affirme it of any true repentance; that *whosoever* hath truly in the least degree, and measure truly repented for a grosse sinne, shall never while he lives, commit the same againe; and if he doe, then as yet he is not, nor never yet was in Christ: which is a tenet very uncomfortable, and no way agreeable with the sweet principles of the covenant of grace, and the free and infinite mercies of God, proposed to us in the Gospell. Lastly, this cannot stand, because no

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man can satisfie the conscience of a man, when the sin he hath committed is, or is not a grosse sin. They say that a man may sin smaller sins of infirmity again and again after repentance, and I say, that there can be no sound reason, why a man may not after his repentance doe the same grosse sin againe, as well as an infirmity humbled for, and repented of. But to passe that, the thing I urge is, that it passeth the skill I thinke of any man living, to set me downe a limit, that so farre I may goe, and my sin is but an infirmity, but if I goe a point further, that then it is a grosse sin; for I may step one degree and point further, and yet my sin be an infirmity still, then I say, why not another degree further? and so, why not another? and so another, and who can say, when, and where we must stay? The conscience of a man in perplexity, must have a rock to settle upon, but when it is a grosse sin, and when it is not, cannot be *punctually* defined: circumstances alter the case, and many sins of the first table, are grosse and great enough, which yet to many of us, are accounted of, as no such sins: many determine a grosse sin from the matter, but the *forme* is it that chiefly gives name and nature to a sin, and the *manner* is the *forme* of a sin, rather then the matter: and hence sometimes when the matter is not so great, yet the *manner* may be such, that it may well goe for a grosse sin: The onely reason that ever I heard is, for that after a man comes to repent of a foule fault, a mans sorrow is so great, he
feels

*Forma dei
Nomen et
esse.*

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feeles such smart, that he will never come there againe, because he will drinke of that bitter cup no more. Tis true that such a man will goe his wayes, and doe so no more if he can doe withall; but I hope our Divinity tels us, that what ever our sorrow hath beene, how much soever the grieve was; yet except God doe keepe us, the remembrance of former compun&ions cannot preserve us, when the winde and Sun, the occasion and tentation do meet. Now show me a place that hath in it a promise, that when our grieve hath beene (*so great*) that then, God will preserve us from ever falling into the same fault: I know God doth so tender us, that he useth not to let us come to that passe againe, and he makes our fits of former sorrow, a meanes thorow his blessing for to preserve us; but that a godly man shall ever be *so* preserved, is besides the Text I think. Again, I desire proof, that still an end a regenerate man doth, when ever he repents of a grosse crime, entertaine his heart with a great deale of sorrow; *some* I know do, and *many*, and if you will the *most*; but that ever it is so, that we never after conversion repent truly of a grosse sin, but our sorrow is much and great; I thinke there is no such thing in the word of God: many have that (*initial*) repentance brought about by the pricking of a pin, without a Lance; by the sweet musicke of the Gospell, without any great noise of the Law, and so I say, their (*after repentance*) too, when they by occasion and ten-

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tation, *fall* after their cōversion into some foul fact: and then again, how much this sorrow must be, that will keepe one from relapsing and ever doing so againe, is past my wit to conceive the quantity of it; and the conscience must be able to spell it out, and to say, thus much I must grieve, else my repentance is not right, for such a sin, and I may fall againe.

Now where lies this *full point* that a man may be able to speake it. Thus much I must and have grieved, and am now come to that height of sorrow that is required; and *now* I know I shall never fall the same fall againe. These be strange riddles, the heart of man (I know) must come down, it must melt and breake, but yet a little sorrow doth it in one, when a great deal doth but do it in another: some mens hearts after sin are like *hard* wax, great heat is required to melt it; but others like *soft* wax, a little will supple it, as we finde that at mans first conversion, some men turne to it without much adoe, with legall sorrowes, and the sin before regeneration, I hope, hardens the heart, more then the sin after, for before, there is nothing but a stone, nothing but sin and flesh; but after, be the sin committed never so great, yet there is some spirit, some grace abiding, and so some softnesse with all. We Divines doe use to teach, that it is ^h love of God, and not the sorrow for sin, which is *the* cause to keepe us from relapsing, and that a too much sorrow doth hurt & drive us from Christ. We all agree, that a man may goe too far,

h 1st Cor. 13.
Relig. par. 1.

a 2 Cor. 2.7.
Chrys. hom.
87. in Mat. 27

far, when there is so much as doth bring us to Christ, it is sufficient; and that sometimes, a lesser degree of humbling and mourning will doe *that*: God doth not delight to see us in our ashes any further then that he may heare of us, and tis not terror of the law, but the peace of God which doth ^k garrison and keep our hearts, and minds, and therefore this reason is of no force; it hangs the conscience on uncertainty, and no man can determine, when his sorrow is come, to be enough to serve the turne, in this Divinity: besides who sees not that wicked men do grieve over & above out of fear or sham or both for some sins and more then godly men do, for the same or the like sins, & yet who dares say, that by reason of this their grief, they could never offend in the same againe. *Iudas* did grieve and so extraordinary: for killing Christ: yet I do not thinke, but had the case come in his way, he would have murdered him againe: no trusting him, who presently after ¹ killed himselfe: and we finde some, who for murder fall into those flats of sorrow, that they doe run upon their owne deaths, and caule themselves for very remorse of conscience to dye a dogs death. Let us then say, that it is a dangerous case, for a godly man to sin the same great sin after repentance. What if it doe not put him out of Christ? what if it do not hang him? Yet it burnes him in the hand, whips him up and down the towne, my meaning is, that it doth cast him into a bed of miserable sorrow; but

Patr l.

Chap. 7.

i Durand. l. 4.

D. 17. q. 4.

n. 7.

k Phil. 4. 7.

garrison.

i Mar. 27. 3.

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withall we must say, that it may possibly be, that after true and hearty repentance for such a fault, a child of God may chance to fall into the same grosse sin againe and againe. how often I cannot tell, but this I can tel, that how often soever he sinneth, let him repent, and returne, and his pardon is ready: They wrong God in his mercy, and men in their comfort, who doe say the contrary.

3. The third duty that we are to looke to after the tentation, is, that in case we doe not finish the sin, not act the fault, but doe drive away this fury: that then we be very thankfull to God, tis *his* doing onely, tis *his* grace that moved him to stand for us, when we were in danger to cast away our comfort: it is a great mercy to rise again, but a greater when God comes and stands betwixt us and the fall. Of the two, it is ^m betrer not to sin the sin, than to be recovered after we are downe, as it is in it selfe for a man to be preserved from a disease; then to be cured of the disease. I confesse that we have a greater *experimentall* taste, both of the love and power of G O D, when we are recovered; But yet as touching our peace and comfort: I hope we all see, it is better not to sin the sin, than having sinned to be healed, we save a great deale of inward paine and bitter sorrow by the bargain, Christ I know tels us most Divinely and sweetly; that to vvhom much is ^m forgiven, such doe love much, but yet we must not sin many sins, that so *much* may be forgiven us, and

*m Scot. 3. Sen
D. not sili.
Dicuntur com-
muniter.
It is better
to be kept
from sin,
then to be
cured of
them.*

m Luk. 7. 47.

and we love much, this were to turn the grace of God into wantonnesse; and that which *Augustine* hath up and down in his *p. Tomes* answers all, that those also are to love much, vvho have beene preserved by the providence and power of God, from doing such and so many transgressions as some others have: for why, saith hee, have vve not sinned those sinnes? Was the cause in our nature? Is the reason in our vvill? No, but onely in the goodnesse of God; vve are then to thanke him, and love him for the sins we have committed, and have had our pardon for them, and for those many more which vve should have done, had not the Lord beene, all one, as though vve had done them, and had found a pardon of them; and one degree more, and that is, that by reason of his meere mercy, we have been strangely preserved from so sinning against our God, from so troubling the quiet of our owne hearts and in some particulars, from so scandalizing the Church and people of God.

4. The fourth duty after the temptation, is, to make a good use of it, to get some good out of it, we must come to some fruit after we have beene so handled with such bitter plunges. The Earth after Winter becomes fruitfull, so must we be; now the good that comes by temptation is manifold: 1. A sight of some corruption we saw not before: The beginning of all our comfort ariseth from an humble sight of our corruptions; and 'tis fit, that

Patr I.

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o Jude. v. 4.
p De sancta
virgin. c. 40.
41.

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that when we will not see them, and abhor them by what we find in the Word, we should have the *experience* of them in our selves; then we say, till now, little did I thinke, I had been thus and thus given to such rebellions; then we cry *ab wretched man that I am*, what a Beast, what a divell am I? This doth mightily empty us of our selves, and then we quickly fill with God, with Christ: this is amends enough for all our toyle, that we are made to see somewhat in our selves, which before now we never thought to be in our hearts. 2. The second is, to see *that* there is some sinne, not sufficiently and thorowly mortified, that as yet we have not gone to the quicke of it, and *what* that sinne is, and now to take it in hand againe, and never give over till we break the heart of it, lest it lye in the winde and doe us some spight against another time. 3. A third is, to grow acquainted with the wiles and depths of Satan: A godly man should be well acquainted with the divel, so as to know and to finde him out in his stratagems, and this is done more by *temptation*, than by all the reading in the world. 4. To be acquainted with the goodnesse and mercy of God, to be able to finde out somewhat to purpose, in the mystery of godlinesse, how God doth make sinne to cure sin, one chiefe, one corruption to cut the throat of another, one corruption to prevent a worser; fetch heaven out of hell; to learne to speake it by *experience*, and to say, I had sinned except I had sinned; I had gone

to

to hell, except I had gone to hell : that the worst pride comes out of our graces ; that our best grace, the grace of humility (*P* which makes roome and way for all the rest) comes out of our sins : Now then, we should not finde our selves, or Satan, or the Lord out, were we not taught it by our tentations. This made *Fex* use to say, that his graces did him most hurt, and his sinnes most good (a Paradox :) but by our owne tentations we know his meaning : this made *Lutber* to say, that these three things make a good Divine. 1. Prayer. 2. Meditation. 3. Temptation : this good we have by our tentations, that we come to know our selves, to know Satan, and to know God : such is our estate, that the furthest about, is the neereft way to heaven ; we cannot goe to heaven by Geometry : we must fetch a compasse by the gates of hell, and see what newes with Satan, ere we can relish the sweetnesse and goodnesse of the promise, we cannot else take God for Gods sake, and have heaven on Gods termes ; we cannot come to God but we must follow Christ, and follow Christ we cannot except we deny our selves, and deny our selves we will not, were it not for the crosse, and man would doe any thing, rather then take up his crosse ; were he not buffeted and beaten to it by some temptation or other, and therefore thanke ye temptation, that ever we come to heaven : what ever it is to beare a crosse, when God doth lay it on, I am sure it is an hard and an hard thing, for

Part 1.

Chap. 7.

1. Jan. 4.

9. Prefa. Tom
1. German.

7. Mat. 8. 34.

12. Cor. 12. 7

Part I.

Chap. 7.
 Heb. 11. 35
 Tossed,
 not accept-
 ing delive-
 rance.

1 Cor. 5. 2
 Chryf. de po-
 nit. hom. 10.

for a man to take up his Crosse; and yet by tentations we are brought to this: wherefore we must doe our selves this good by our tentations, when they are gone and over; that now against another time, we know the better how to doe with Satan, that he shall not put such tricks upon us, and cōsum us out of our comfort, and that chiefeft of all, by his art and skill. 5. We must learne for ever after to pittie others; and out of pittie and mercy, to doe them in their spirituall sorrowes, all the helpe that possibly we can; let us mourne with them, and have a feeling of their case, and the rather, because once or often it hath beene our case. Paul doth not say to the incestuous Corinthian thou art puffed up, but turnes himselfe to the standers by, and saith not (he is) but *ye* are puffed up, and have not rather mourned: now the sense and the fresh remembrance of this, that but the other day we our selves were as sick as they, and by the meere mercy of God we got our selves out, should and it will bring us to shew all mercy to them, to mourne over them, and not to pride it over them, as though we were free from ever suffering the like lutt; whereas, by our owne experience we rather learne to walke humbly before God and man; remembering what hath bin, and considering what may be, if we our selver should be tempted. This then is a golden lesson which our owne tentations ought to teach us without booke, to restore such an one with the spirit of meeknesse

nesse, do (saith the Greek text there) as Surgeons do, who use all tenderesse in handling armes and joynts: when they are out of joynt; let's do what we can to set them in joynt againe with all love, meekenesse, pittie, & compassion, you would not beleewe what good it will doe a sick soule, to see another pittie. his case, to *w weepe with them that weepe*, it furthereth the cure exceedingly, and we doe become the more willing by ods, to set to our hand to helpe, because we doe remember how it stood with us, when we were in the same or the like case; say, I may thanke my tentation for this, that I have either such will or skill to restore my poore brothers soule; and so much the rather are we to study mercy and meekenesse, because when we goe about to fetch men out of their sins, men are subject to fret and snarl, it is like *w waking* one out of sleep, and then we see how out of quiet they be, ready to braule at their best friends; so here: And therefore we have need of meekenesse, and patience, which our owne experience in our own assaults & tentations will learn us sooner then all the teaching in the world. 6. And lastly, by the bitter taste of our tentative corruptions, we must now out of our owne sense, learne to loathe and to abhorre them, that our corrupt nature may be an ugly sight in our owne eyes: We see in the word, that y growne Christians have bin the men who have come to loath themselves in dust and ashes; so *Abraham*, so *Iob*, when old, they did by

Part I.

Chap. 5.

E uat. 119.

71 (177).

Vid. Bu. in

Comment.

Nisi, si pui-

bat spiritus-

sanctum

quam peccati

alieni trahat-

tis, cum libe-

rationem ejus

potius quam

in se 111. 111.

potius, q. au-

ditis quam

concordia me-

dis-tur, Aug.

in Gal. 6.

in Rom 12.

15

in Multi ho-

mies cum a

somno eni-

taque sig-

gare voluit

aut dormire

cum his qui

prohibentur

Aug. in Gal.

15

y Chrys. in

Mat. 23. 26

Part I.

Chap. 7.

1 Gal. 6. 14.

= Psa. 38. 5.

= Psa. 14. 3.

o Hæbet ali-
quid suum
affectionem a-
nimæ, scilicet
quomodo pu-
tans peccata
Aug. in Psa.
38. 5.

by reason of their sin abhorre themselves, in dust, and in that which is worse then dirt, (*in asbes*) and this we shall never come so thorowly to doe, till we come by reason of temptation, to be as *Paul* was, a very ¹ crucifix of mortification. Ah this selfe-love, how it makes us carry a months minde to our lusts, we have a doting humour after our corrupt lusts still, and therefore all is little enough to bring them out of request with us; they had need sting us, and that home too: say we have a running sore in our bodies, which none else can well abide to come neere; yet such is our self-love, that we can abide the sight and smell of it well enough; right so, we are so enamored with our owne sinfull affections, that albeit our lusts are corrupt matter and doe^mstink like any carrion, and would make one sick to see them, yet we can abide them well enough, our nature is altogether by *Adams* fall and our fals become filthy (the Hebrew is ⁿ stinking) we stinke horribly, and yet, because we have an ill and a stinking o nostrill of our owne, we can away with the smell well enough. Now comes a temptation, stirres the wound, makes it stinke and smell; we are so peppered with the sorrow and wofull fruit of it, that we come to take our sins as they are in their kinde, and at last we are so changed and altered, that *what* we loved rather than our life, *ibat* we come to hate as any death: this use we may and must make, by looking back on our sore and heavy temptations (which

we

we may thanke our lusts for) when once they are past and over.

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Chap: 7:

The fifth and last duty after our tentations are shut up, is to prepare for a further battell, for another encounter: & he went away from Christ but for a season, therefore ere long he will come againe; how long it will be first I cannot say, but ere long it will be, he will stay away no longer than needs must, as soon as ever he can get leave he will come without sending for: though I name Satan, yet I meane such mixt tentations wherein lust and Satan doe tye together; but because Satan useth to fire the matter, and to set the wheeles a going, therefore it is that we do use to name him, as though all were his doing. The thing I first propose is, that we wait in daily expectation to have some other fits, for we are too too apt to dreame of (I know not what) peace and freedome after a tentation is done away, and then we are in danger to grow secure, which when our enemy once perceiveth, he will then come and make use of his advantage. A boy in the schoole, after a sound beating is past, falls to his liberty promising to himselfe that he shall not be had to horse yet a while, and is off from his book, till his master comes again and hath him by the skin: so when we have had a scourging with the smart of some sower tentation, we thinke now the worst is past, and that we shall have no more such reckonings: then comes the tempter, calls up our lusts, and finding us secure,

p Luk. 4. 13.

Part I.
Chap. 7.

cure, doth us a shrewd turne; so we finde in the Saints that after a storme once blowne over, they use to catch their falls; when we have stood free from our usuall sicknesse a yeere or so, we use to give our selves to disorder in dyet, as thinking that no sicknesse can now take hold of us, and then we are over head and eares in some disease ere we are aware; so 'tis in the soule, we must then when we are on the other side of some heavy tentation, doe as Marriners doe in a calme, mend our tacklings, get our things about us; as not knowing how soone, how sudden, another, a worser storm may fall: take heed then after we have put off our fits, of a secret sloth; watch still, lye in our armour, for as sure as we live (if we live any time) we shall meet with another bout ere long: for when wee grow up in grace and come to some perfection, we shall heare of more sorrows. God hath ever been upon his Saints with greatest tryals, when they come to some age and strength. He will then build with us when we are seasoned, as farre as our strength will goe we shall have it. And therefore when old, when

Paul's aged, doe not say *I have done*; now our faith is most, our wisdom most, our graces strongest, and therefore repent and say, there is worse behind still; we must have some intervall, some Times betwixt our fits, some good dayes to breath in, else we should not be willing to live, else we should not have strength to hold out the next fit; and more

fits

Philom. 9.

2 Peter in
Job 3. Sermon
18.

fits in their times we must have, else we should not be willing to dye. Say then, I looke every day for a fit, and therefore I will not be without my medicines in a readinesse; and in all our Physick be sure to put the blood of Christ: Satan is not so beaten, nor such a cowerd neither, but he dares come againe, he will put it to the adventure, he had little hope to doe any thing against Christ, never was he beaten as he was by him, yet he came againe, and againe, and so he will to us: the thing I commend then to all our care, is, to stand upon our watch and sure guard. A question is made by some, whether Satan may come to the same man, with the same tentation after he is well beaten & conquered? *Durand* saith, he may to others with the same, he may to the same man with some other tentations, but to come to the same man, with the same tentation, to shoot the same bitter arrow at the same man who did conquer him, he thinks Satan will not, his reason is, because Satan will not come where he hath no hope to be the victor: but saith he, he hath no hope of having the victory in the same kind over the same man. As a man who is once beaten in the field, you cannot get him into the field, with the same man at the same weapons; and a Cock once made to runne away, will fight no more. The answer is, that man is usually beaten in the field for want of courage, or strength, or skill; but Satan is beaten onely, because we will not give assent and way unto him,

Satan may come againe to the same man with the same Tentation.

Lib. 2. c. 16.
¶ 4

Demoni si virtute inter non spem possunt in hominibus commovere, non succumbunt, sed si in eis non sit a tentatio utique superari, Aug. de Gen. a. 12. l. 12. c. 17. § 3.

Part I.
Chap. 7.

him; and therefore what if we now repell Satan, by resisting him in his tentation : it may be at another time we shall not be found in so good a minde, nor in so prepared a disposition, to resist and deny him in his sute : what knows he whether we have lost of our former strength, or wit, or will, or grace, or care, and vigilancy ? But above all Satan will try, whether that God, who now doth not, at another time for some causes, will suffer us to be led into the tentation. It is not our strength, but Gods that doth it ; it lies not simply in our will, but in the will of God. : *Aquinas* I think is in the right ; Satan would come oftner than he doth, but that God who knowes our strength, or rather our weakenesse will not suffer him : and though he loves not to be beaten, and desires not to come where there is no hope, yet it must be as God will, and not as we will, nor as Satan will : if we need it, we shall have another triall ; It is the diuels nature, he is the tempter, his malice is his formall being, and he will not, cannot chuse but come against us, as often as the Lord shall please to let out his chaine : what if he hath no hope to conquer us, yet he knowes he shall molest us ; He is at no quiet himself, and he would not that we should have any rest neither as far as he can do withall : it doth (as it were) do him good, to goe about to doe us hurt : *be will*, (because he *must*) goe away for a season, and after a season, *be* both will and *must* come againe ; and if we grow negligent, lye open
and

1 Pet. 1. 5.
114. 27. 3.

1 Pet. 1. 6.

is naked, as not once thinking to hear of him
at all, or at least not as yet, the he is for us, & hath
his blow, his full blow at us: from hence it is,
that oftentimes in the same lust we beat him now, be-
cause we are prepared, he comes & beats us an-
other time, because he takes us unprepared. A-
gain, Satan is not ignorant, that when we have
had as much as ever we can do to get him off,
at first, we shall be loth to be troubled there a-
gain, and that it is a weary hand to be tired
with the same anguish, and this moves him to
try the second, the third time, yea, and some-
times, oftentimes the same way, to prove what he
can do; for he is not to learne, that it is
more for want of heart than strength that we
use to yeelde. These may be the reasons, why
Satan comes againe many times with the
same assault; but if we looke to God, he doth
order it, that we shall be tempted in the same
kind, because he sees that we by use and ex-
perience have got more skill there then any
where else, and that we have our weapons
ready to breake the blowes which come that
way; and thus because our loving father
knows, that now we can tell how better to
fight at that weapon and war, than any other;
he out of his goodnesse, will have Satan come
that way or not at all. He intends us the victo-
ry, and now with our conquest is in the same
temptation, in which we are tried and skilled,
both certaine and easie over it is in any
other; Satan must come upon us with the
very same trials; Thus we finde why the

Part I.
Chap. 7.

this temptation may befall no more then once
 or twice. Sometimes Satan chanceth his way
 and tries us the cleane contrary way,
 with such assaults as we yet neuer felt in all
 our dayes before: he hopes that since we have
 no defence, that we doe not expect him at
 that doore, and thus he thinks, comming in
 with his blast at a contrary point, to blow us
 downe; and here we must ride as the Pilot
 doth, have our compass ready, and stand rea-
 dy to turne our needle to any point, know-
 ing, that our lust within is for any thing, and
 Satan hath skill at any temptation; all is in a
 manner one to him; he can tempt us to cov-
 etousnesse with as much ease and art, as to
 prodigality; and therefore, what ever our
 temptation hath bin, and what ever our bannet
 hath borne; Satan can change hands; and so
 must we expect to finde. The Word will
 furnish us against him, some which he will,
 or which way he will, be it the same or
 some other way; here we must take comfort
 that (say) he come with some other weapon,
 it ought to be to us an argument, that such
 now he begins to be out of hope; for he
 doeth shift his weapons thus. That God
 will have him turne some other way, to purge
 some other sinne; as another lust must have
 another purgation; as Change of physick is
 good, if for that the same potion alwayes used
 will not worke so well; the longer we are
 used to the same temptation; the lesse it work-
 eth

eth with us. 4. God will have us learne skill (by experience) at all sorts of spirituall combats, trials, weapons. The sum is, that such, when we have gotten the better of some great tentation, we are subject to be drawne into spiritual pride or security and so to cast away our armour; we must learn to expect to heare of another encounter, to weare our armour about us, to stand ready against all assaies; Hezekiab, Asa, Iehosaphat, after they had gotten thorow some sore brunts are said then to fall, and this came because they thought not of it, grew into some conceites, were willing to please themselves, with hopes of freedome or respite, now for a time, or for ever after, or that what was done, was by their own strength and that now they needed not to looke after God in such particular manner any more. By their mistakes and fals, we must learn to stand still in a continuall expectation and preparation, when one tentation is over and past, that another will come, and that ere we be many yeers elder; If it come not so soone as wee looke for, there is no hurt done, we are provided against another time. And thus much of some generall rules, as concerning tentations in the generall.



THE SECOND PART.

CHAP. I.

*Containing some particular Rules,
serving to helpe us in some speci-
all cases in common to them all.*



Great Doctor in our *Israel* doth observe, that the conscience of man is wounded most with the third Commandement in cases of Perjury; the fifth, of Murder; the seventh, of Adultery: I may adde (besides some others) the tentations of Blaiphemy, against the Nature, Essence Being, and prime Attributes of God: these doe shake the conscience of a man, because there is a maine principle in the heart and conscience of man, fully and strongly convincing him of those particulars, *viz.* That there is a God; That he is truth; That he is an avenger of all Perjury; That we must let men alone with their lives and wives. Things wherein

wherein a man may make restitution and salve the sore, doe not use to urge so much when once we are brought to restore that which by fraud or force we have taken away; but in matters of *blood* and *unchastitie*, no restitution can possibly be made to man: for who can helpe men to their lives or chastity againe? and this is the reason, that these finnes make such a foule cry above others; but of those particulars more hereafter. I meane first to propose some Rules which may serve all *these* in common: then some that are more proper to each temptation in severall.

1. We must not make the matter worse then it is, which in *these* temptations, which are accompanied commonly with much horror, is dangerous; for as we are not to lessen the matter, so it is neither lawfull nor safe to make the things worse then they be; to pore into the sore, to breake it up into too many peeces (*in this case*) is perillous: Indeed when vve are apt to grow secure and presume, we are advised to aggravate matters to the most; but when we are downe the winde, and subject to despaires and feares, this is not approved to be either lawfull or safe. 1. It is not lawfull to make that a sin which parhaps is not; or that which is a sin, to appeare to us greater then it is: things must be represented unto us in their true colours; and as we must not set the sin higher then it is, so not the guilt of it neither, this were to sing the song of *Cain*;

Part II.

Chap. I.

Gen. 4. 13.

x *Frangere*
dam metuis
frangis, Chry-
stallus. Mar-
tial. Apoph.
211.

y 2 Tim. 6. 12

My sin is greater then I can beare: He did not say so because it was so; but it was so, because he said so: we must see that we doe not make sinnes where God makes none; lest vve come to make that *not* to be a sin which is a sin; and some men are miserably tormented, for things which are onely sins in their conceit, and not in truth. 2. It is *unsafe* in all, but most of all in these kind of tentations, because man is a timorous creature, and when in this vain, he is apt to be discouraged; fear of discouragement makes a man fal, weakens a mans purpose and resolution of resisting; as a boy is many times out in saying his lesson, onely for feare lest he be out, who could say perfect till he came to say: and a *x* girle being threatned and terrified, breaks the glasse onely for feare of breaking it: so when vve are in feare joyned with discouragement Satan hath a great advantage; and these sins thus amplified and set up, doe mightily faint, and discourage the heart and spirits of men, and who can fight with any heart against an enemy, that he hath little or no hope to conquer? Now vwhen vve doe make our sins, vvorier then they are, then it doth secretly steale away our hope; and so vve make no great haste to resist, nor have no great heart to fight: We then must learne, not to make it lesse, lest vve be too slothfull, nor more, lest vve be too fearfull; but just as the matter is as neere as vve can, that so we may be fitted and prepared, to fight the good fight of *y* faith, with diligence and watchfulnesse.

2. We

2. We must not suffer the thoughts of these horrible tentations, to tarry in our minds; they are Gods and our greatest enemies, and we must shut the doore against them; what if we dislike and distaste them? yet (as one notes) this rowling of them up and down in our heads, doth show that there is an insensible liking of them in our hearts; we must set our hatred against them, and thrust them away presently, and hold it a dangerous thing to be thinking of them. God cannot take it well, if we mislike a thing in judgment, and doe not set against it with the reasons God hath appointed, and sanctified to that use: Satan will cozen us, as though that our very misliking of them were enough in things fowle, and that there were no feare of danger; whereas nature it selfe, doth looke sadly at these tentations, and the mislike we feel, may well come from the influence of the law of nature. I have learned that we are never the further off from a tentation, for our misliking it onely, but the nearer, except withall in affection, we humble for it; as well as distaste it in our judgments: what if the dislike be not, because it is a sin, but because there is some feare, or shame? This is selfe-love and pride, and this will worke (in) the sin, if we go no further, & that by Gods just judgment: our duty then is not to suffer the thoughts of such wounding and terrifying tentations, to tumble up and downe in our mindes, though we have no minde to them; for either by dis-

couraging

Part II.

Chapter II.

Aug. 10

Trin. I. 12.

c. 12.

Greenham.

Part II.

Chapt. 1.

couraging us or inciting us, they will get further hold: but we must cast them off, set the world against them, and turne our thoughts to some better subject, and chiefly to thinke on those two great Dayes, the day of Death, and the day of Doome.

3. We must (of all) see that we set not against those of our own strength: We can do as much as nothing by our owne power against any lust; but least in these, because, what through fear, and horror, and what through the swinge and violent torrent of these two passions of anger and lust, a man hath but little use of that reason he hath; and so the more he strives this way the worse it is, it doth but encrease our desires to the sin; Our strength is here to pray and expect, and laying all naturall and carnall weapons aside; let God alone to doe all, and out of grace it is, that he doth doe for us, what he doth in our trials and conflicts; and therefore Paul had his answer, that all was to be done by the grace and mercy of God; and so we finde that the Lord said not to him; *my power*, but *my grace*. is sufficient for thee: wherefore we must put all upon the power and grace of God: Turne Satan to God to Christ for his answer, set the grace of God against our sins, when (coming) to prevent them, vhen (come) to pardon them: set the power of God against the strength of them all; Beleeve it, that the grace of God is sufficient, either to prevent us, or preserve us. He is in great danger who (in any) but

of

a Cum legem
quisque viri-
bus suis potest
superare, nihil
ei prodest ista
praesumptio,
tunc enim
tantum nocet,
ut vehementi-
ori peccan-
di defulatio
rapitur. Au-
gustinus. De
Expositio. ad
Rom.
b Arist. Eth.
1. 7. c. 6.

c 2 Cor. 12. 9
Aug. in Ps.
31.

of all in (these) potent tentations, goes by his owne wit, or reason, or vworth, or strength: He is in safe case, vvho can say, I deserve nothing, I can doe nothing but hurt my selfe, and make vvorke for sin and Satan; I meane to put all upon God, who will worke mightily in me, and for me; ^d not I, but the grace of God vvhich is vvith me; He is all in all, he will doe all or nothing, that he may have all the praise of his grace.

Part II.
Chap. II.

1 Cor. 15.
Gal. 2. 20.

CHAP. II.

Of Atheisme.

THE helpes which serve in severall for every particular assault might be many; some vve vvill propose, and first in those tentations which are in things of God, then in things of man; for God, vve are much assaulted to Atheisme & Blasphemy; to Atheisme, as the greatest sin that is, in that it smites at the roote of all, for to say the truth. 1. All sin comes from Atheisme: (for vvho would sin, did he then verily thinke that there were a God that saw all, and would punish all) and such a God, God must be, or no God. 2. And all sin tends to Atheisme (for when we have sinned, sinne doth draw towards Atheisme exceedingly, wipes out all notions of a Deity as much as it can;) and when we are in
fin,

Part II.

Chap. 2.

*Animus qui
multorum scelerum
fieri confusus est,
cum futurum
iudicium formidet,
atque exhorrescat,
nihil aliud
quod in melius
vita sibi con-
siderare, in con-
scientie quietem
suam querit. Chrys.
in 1 Cor. 6.
Hom. 17.*

1 Jam. 2 29.

Satan is no
Atheist.

sinne, we must be either willing to get out of it by repentance, or else we shall be willing to turne Atheists; the best of our play then, being to feed our selves with a conceit, that all is but talke to hold men in awe, and that there is indeed neither heaven nor hell, no place of torment; that when we dye all is gone, that it is with us no otherwise than with a Beast. Thus when the conscience will not get quiet by turning to God by repentance, then it will seeke to quiet it selfe by unbeliefe, bearing it selfe in hand, that there is no such thing as hell to torment men in: consider withall, that Satan doth all he can to make men Atheists, because, when there is no fear of God before mens eyes, they will sin all manner of sins that the divell would have them sin. So Psal. 14. *The foolish hath said in his heart there is no God*, what followes? They are corrupt, they have done abominable works; thus then, when once men take to Atheisme, they grow most corrupt and doe abominable workes; there is no hoe in sinning then, for what should or can keepe the wit and will of man in when once we conceit, that there is no such thing as God: The divell cannot be a flat Atheist, for he *doth beleeveth* and trembles; and were it nothing but the sence he hath of the wrath of God, tormenting: Why that is enough to prove, that Satan doth fully and undoubtedly acknowledge a Divine power. He is not an Atheist, because he *cannot*, because he *shall* not, but yet he beares good will to Atheisme,

theisme, because that sin doth much advantage his Kingdome Saint *James* doth prove, that God tempts no man, because himselfe cannot be tempted with evill: by nature he doth hate sin, and therefore he cannot tempt to sin: and Satan could not tempt *Eve* till she had sin; nor *Eve Adam*, till she had sin herselfe: all this proves not, but that Satan may and doth tempt us to Atheisme, a sin which he himselfe hath not, nor hates not: for though he cannot sin the sin himselfe, (as the divell cannot do the act of many sins, as Adultery) yet he loves the sin; it is not for want of will that he is not an Atheist: for he would give any thing, he could turne Atheist, and finde some kinde of ease, by thinking there were no God at all: and it is a sin which is incompatible and cannot stand with the estate of a damned Angell; but now his desire being to damne soules, and this being the most damning sin that is: he doth use all meanes, to wipe out of the heart of man, all impression of the God-head, and the best men that be, have too many thoughts this way; and (as I shewed) it is the master-veine in our Originall lust; and were it not for the law of nature, our sin and Satan would make monstrous flat Atheists of us all out of hand; but God hath so wrought in us, an impression of a Deity, being the maine pillar of the law of Nature, that we never can possibly, nor all the devils in hell comming in with their forces, bring our hearts to an utter extinguishment

Part II.

Chapter

Jan. 2. 13.

f. Aug. in P. 6.

g. Per. of I. Imaginat. ca. 3.

h. Calvin. Inst. l. 1. c. 3. Sect. 1. Clem. Alex. in Protreptic.

Part II.

Chap. 2.

*h. Dici frequenter
audimus O Deus
Cyprus de
Idol. v. 10. 11.
M. 1. 1. De
regit. Dei,
27. c.*

1. Phil. 10. 4.

tinguishment of that law; and that principle of natures law; and we doe finde, that our deepest Atheists in the world when in extremity, and put to it with some sudden affrightment, do use to cry O ^h God, O Lord, and therefore this corruption and tentation, is with the more ease opposed and answered: a man hath on his side the workes of nature, the law of nature, the law and fire of his conscience, fearing and trembling at the wrath to come, but when all is done, that which must and only will hold us against the tentation when it is strongly put to by Satan, is to flye to the word of God. The Word saith, that there is a God, and therefore I will beleeve that there is a God: out of tentation other considerations taken from *Nature* and from divers *acts* of Divine providence may stop the mouth of our Lust, which would not have God ¹ *in all*, that is, in any of our thoughts; but when once we are set upon with some fierce tentation, I would wish all Christians to do these things; the first is not to enter into dispute with his owne reason, for the understanding of man, is too weake, and too short, to reach the comprehension of a Deity: he that shall take (in) his own thoughts and muse about the nature and infinite Being of God, shall but let in Satan the more: the counsell then I am bold to give to the poore Christian, is, in any hand not to study this point, but to take his minde off, from thinking and disputing this argument, lest he come

to

to say in his heart, I cannot conceive what God is, and therefore I doubt me there is no such being. Away then with all reasonings and disputes about that subject. 2. Then cleave to the Word and say, though my reason cannot tell what to make of it, though lust in me, say there is no God at all, though Satan say that there is no God, and most doe live as though there were no God; yet because it is in the Word, the Scripture saith it, I must & will and doe beleve it; we must see both God and Heaven and all in the Word. Doubts I know, that have any ground, ought to be scanned, disputed, answered: but Atheisme is a deniall of the ^k first principle of all Religion; and therefore the best way is to begin and end with the Word, and to know that such a principle as is the *essence* and *existence* of a God, ought not to be so much as questioned. It is a meere scruple; and the safest way is to reject it as soone and as often as it doth come; put it off, as a thing neither worth nor fit for consideration; we shall finde that by often rejecting such scruples, the conscience will be better confirmed and settled, then by going about by reason and arguments to answer them. He that shall goe about by the force of his owne wit to conquer his Atheisme, is in great danger to fall into some degrees of it; for when he sees that reason cannot finde out, what this God is, he will come to question all, and to thinke that there is no such being; He then doth best, who doth dispute

k *Christiani-
smo. l. 2.*

Part II.
Chap. 3.

dispute least, and in the heat of the tentation, rests himselfe wholly on the Word.

CHAP. III.

Of Blasphemie.

Job 2.9.

FOR tentations of Blasphemy, as ¹Curse God and dye: the servants of God are more afraid of them then hurt; they are rather bug-bears than such as use to produce in them any real effects: they carry with them such a deale of horror that they seldome take; for when once we confesse a true God, it will make our haire stare to thinke of blaspheming him, and so we fall into pious moody of terrour and horror, which keeps us from the sin it selfe: but we must set down what we conceive may doe us helpe this way.

1. We must get an assurance that God doth love us, and then we shall love him, and love alwayes thinks and speaks well; but if we once take a thought and it grow firme in us, that God doth hate us and will curse us, we will hate him againe and be ready to curse him: and this is incident to us in times of some great afflictions; as in *Jobs* case, when God doth handle us fore, and worse then he commonly doth others: and we finde some circumstances, that we cannot fetch a president.

dent for in the word; never was the like before, then we begin to apprehend some hard dealing in it; and we grow to conclude, that sure God doth hate us, and then we will be ever with him and hate him againe. It is naturall and usuall for hatred to breed hatred; and when we abhorre and hate God, we begin to enter into some termes of Blasphemy: We all hate God by nature, but yet there is a further measure of hatred wrought in us to God, when we conceive, that out of very malice and spleene towards us, he doth use us as he never did nor doth use any others; and in this case our very stomachs will rise, and our blood will swell against the LORD GOD Almighty. So *Job's wife* curse God and dy: God curseth thee, do thou curse him. To prevent and cure this, we are to know, that no afflictions be they ever so great, unusuall, and unheard of, are any certaine signes at all of Gods anger, much lesse of his hatred: *Job* was the first, who was ever used as he was; and his wife shewed her selfe a weake and foolish woman; thence to gather the hatred of God to her and her husband. *Jonas* had a troffe that the world never saw the like before, yet it was no fruit of Gods hatred. *Job* had sore and heavy afflictions, yet it xvent ever for truth: (*Job have I loved*) he loved him, when? When he afflicted him. *Esa* had more outward matters to his minde then ever *Job* saw: and many great Lords were of his family, and yet (*Esa have I hated*;) Hold

m/Mal. 1. 2.

Hold

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Chap. 3.

Hold it then, that God doth love us, and when we have this perswasion in us, all the Devils in hell, and all the lusts in Originall sin can never make us blaspheme our God whom we love, and of whom we have this minde, that he doth love us: Say then, he loves me, and I love him, and then, one cannot be brought to sinne the sinne of Blasphemy. 2. We must get the pardon of our sinnes, repent we of all our iniquities, and then the Crosse can never wring from us words of blasphemy: when we are in great sorrowes Satan vwill tempe very strongly that vway, and vve feare vwhat vve shall doe in times and cases of great extremity: I feare me (saith the poore Christian) vwhat I shall doe in great afflictions; Repent we of our sins, and feare nothing: It is not the greatnesse of the Crosse, but it is the guilt of sin vworking vwith the sting of the Crosse, vvhich makes men in their tribulation to blaspheme. Rev. 16. 11. vve read, that the fifth Angell powred downe his vviol on the seat of the Beast; and it is vvritten; that they gnawed vvith their tongues for paine, and blasphemed the God of heaven, because of their paines and their sores, (now marke) and repented vvot of their deeds. Here vve see that it vvvas not for their paine, so much as for that they repented not of their deeds, that they blasphemed. Have vve repented, or have vve not? If vve have not, then though our pain be not so much we are in danger to Blaspheme: but if vve have repented be our paine ever so much

we

vve neede not feare, vve shall not blasphem.

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Chap. 3.

3. Say the vvorst, have vve blasphemed? Yet we must repent of our blasphemy, and hope in God: to despaire, is to put our selves out of Gods mercy and protection: to despaire by reason of blasphemy, is a vvorse sin than Blasphemy, they ate *both* against the goodnesse of God, but yet despaire, is against his goodnesse, his mercy, and his truth. I confesse it is an horrible crime to blaspheme against God; and so much the worser, because it is a sin somevvhat like the unpardonable blasphemy against the holy Ghost: neither is it in the vvrit of every man, to say, vvhere the difference lies betwixt them. Besids, other sins are against God in his Greatnesse, Governement, but this of Blasphemy, doth speake against the goodnesse of God; and God as he is represented to us, stands more on his Goodnes than his Greatnesse; and therefore also this sin of Blaspheming hath beene ever held amongst the greatest of sins: All which must teach us by all meanes to beware of this sin, and vve may the easier take heed of it, and save our selves from it, because it being against our naturall inbred principle of a Deity; Nature it selfe is afrald of this sinne, which is a great meanes to stay us from the sin it selfe. Satan I know, is a great blasphemer; and he will assay hard to it to make us to blaspheme; but vve must set the Word and Spirit of God against it, and let the Law of

n. Dem. optimus, maximus, optimus is before maximus. vid. Matin-de-Cog. nis. Dei. 2. 3.

Part I f.

Chap. 3.

• 1 Tim. 2. 19

p Act 26. 11

nature doe all it can against it too. And if at any time we have bin to blame this way, yet we must know that there is a pardon to be had : I was, ° saith Paul, a blasphemer, and Paul is in heaven ; and which is worse, he *P* *compell- ed men to blaspheme*, yet on his true repentance, all went well with Paul ; and so it may and will with us, if we returne as Paul did. Christ hath it, *Mat. 12. 31.* That blasphemy against God is a sin, which may, and on the same termes, that any the least sin is, it shall and must be forgiven, I meane, on our repentance. There is a blasphemy against the Holy Ghost, which is a *sin unto death*, and there is no repentance for this sin, nor no hope ; the cause is, because no man can repent unto life, except God give him the grace : and we have it revealed, that there is a decree passed in heaven, that the Lord will never afford this sinner the grace to repent. Divers other sinners never have this favour done to them as to repent, but all sinners of this sort are past all hope for ever, many other sinners have that impenitent heart Spoken of by St. Paul. *Rom. 2. 5.* But here is a proper impossibility of repenting, which is not common to other impenitent sinners, but found in these blasphemers onely, God in his justice for the ill malignant quality which is in their sins, giving them over to the power of Satan, so as never to come out of his hands againe. There is a difference betwixt this blasphemy against the Holy Ghost, and the blasphemy against

gainst God and Christ, not onely in the measure, but in the very kinde; I know Satan would faine put it upon us, that we have sinned against the Holy Ghost when it is no such matter: on ignorant Christians he layes this, that when they sin against their knowledge and conscience that then it is (the) sin against the holy Ghost, when the Spirit hath bin at them not to sin, yet they sin and grieve and vex the Spirit of God: then Satan makes his advantage, oh saith he, this is, to sin against the holy Ghost: That it is (a) sin against the Holy Ghost, I doe not deny; but that it is (the) sin against the Holy Ghost, is false: I prove it to be false, because this sin is pardonable. Moreover, we speake of Blasphemie against the Holy Ghost; now that every sin against the Holy Ghost, must needs be Blasphemie against the Holy Ghost, cannot be proved: And when we goe so farre as to blaspheme God, then he makes a cry, now it is too late to thinke of repenting; this is, (saith he) that unrepentable and unpardonable sin against the holy Ghost. Our answer must be, by denying this to be that sin, our reason must be, because we are sorry for it, and were it to do againe, we would not doe it for a world: but (the) sinner against the Holy Ghost, is no whit sorry for his sin, his heart never akes for his offence, but he doth so confirme himselfe, and is (in justice) so confirmed by God in his meere obstinate malice against God, that he would have all doe it as well as himselfe; and

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is desirous to have hell as full as he can : and he doth even with with al his heart, that wife that children, that parents, that brethren, that neighbours, that all might blaspheme the Holy Ghost as well as himselfe. *Judas*, I know, did relent (though not repent) and his sin being not so much out of election and choyce, as out of the tentation of covetousnesse, he (I thinke) sinned not this sin, this blasphemer, sinning of mere spite and very malice, without any (sensible) mixture of covetousnesse, or any other affection, being malicious against God, even because he will malice him: So the school teach us out of the word. (*Rich.* 1. 2. *dist.* 43. *Lumb.* 1. 2. *dist.* 43. *A.* 26. 6. 4. 5. 6. 7. 8. And this to be the humour of such sinners, to be willing to have hell as full as may be, *Aquinas* shoves to be the effect of such extreame malice against the light and truth, *Suppl. Q.* 98. *A.* 4. Where out of the nature of malice he proves, that the damned would have all damned as well as themselves. It is then nothing but a policy of Satan, to play upon the ignorance of men, as touching the nature and effects of this sin, and to bear them in hand, that when they have blasphemed God, they have blasphemed the Holy Ghost : but we must hold a maine difference to lye betwixt this blasphemy against God the Father, and that other blasphemy against the Holy Ghost, that as the persons differ in their operations : so do the sins against the severall persons ; not that
the

the third person is any way the greater, but that (to us-ward) the proper worke of the Holy Ghost being to illighten, sins against the third person are generally worse than against the other two persons. It is called sin against the Holy Ghost not in respect of the essence, but of the office of the Holy Ghost, sin is said to be of contumacy, when the chief is contumacy, but yet with some mixture of infirmity: but this blasphemy against the holy Ghost is all malice, wilfull, without any infirmity, he being (as one speaks) pleased with malice for it selfe sake. As long then as our blasphemy is against the first person or second, and not against the third, we may be safe; it is but to repent and all is well: they doe not prize the infinite mercy of God according to the infinite worth of it, who thinke their sin of blasphemy against God, too great for him to pardon, as though it were possible for man to sin a sin, which Gods mercy (being simply infinite) had not enough in it to forgive it. This their error is worse than the first, to thinke so meanly of the rich and high and boundlesse mercy of the most Eternal and Infinite God: we must now learne better to prize the mercy of God; and say, I cannot once repent of a sin, be it ever so great and maine, but the mercy of God is ready to forgive it. Could the Blasphemer against the Holy Ghost repent, he must have his pardon: conceive we hope of pardon, and then we will returne to the Lord by repentance, and the

Lord

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Chap: 4:

Lord will take away the guilt, and wash away the stain of this great sin.

CHAP. IIII.

Of Perjury.

THE third temptation is of perjury : Here we must take great heed that we doe not forswear our selves, chiefly in an open Court, where, if any where a man should shew himselfe, a religious, a true, a just, and an honest man ; A fruit it is, of deep Atheisme to perjure ones selfe, and perjured persons be hated of God and man, wherefore the conscience will deeply and bitterly accuse for this sin of perjury. I could wish all men who love their owne quiet, and have a desire to sleep in a whole conscience, that they would take heed that they do not take a false oath : come what will, rather dye a thousand deaths, it is much against the light of nature, and more against the light of Scripture ; and these two will flye in our faces with wilde fire, and except God be mercifull to us, make us weary of God and of our selves. And me thinkes (by the way) Women may comfort themselves, against the infirmities and troubles which have ever bin afflicted on their sex, since they were first in the transgression ; I say, that sex may see a mercy that they are not so subject

to

*Q qui in loco
a facinoroso
deribit, si
non in iusti-
cia ? quod
falsi testes fa-
ciunt, Arist.
Rhet. 1. c. 14
Et Est bonus
miles, &c.
Juven. Sat. 8*

*1 Tim. 1. 20
Lev. 19. 17.*

*Women
more free
from perjury
then Men.
1 Tim. 2. 14*

to this sin of *formall* perjury as men are ; they serve not in luries, grand or petty, they are not brought in Courts, to take oaths in Homages and the like ; they serve not the office of Church-wardens, and so are not sworne and deposed any thing so often as men, and hence they have a great freedome from sinning this vexing sin over men have, which I would have them thanke God for, and amongst other mattets, take this as a recompence for those many afflictions and revenges, which God at first laid on that sex ; so that in respect of this sin and some other tentations, that they are free from, (over men be) they may when they doe thinke of it, even thanke God that they were made women and not men : let not then Satan bring us into this brake, it is hard getting out of it. ^u *Fear* an oath, and (of all) such others, wherein we doe wrong and hurt to men, for though there be sometimes some corruption in it, as tasting of selfe-love to our selves, yet for certaine, sins whherein we wrong men (whom we see) doe so much the more torment and racke the conscience of man ; and many men have mightily miscarried for this offence and sin of perjury. Wherefore beware ; And now to provide for the worst, we must tell the man who hath done this sin, that ^u there is hope in Israel concerning this sin also. David himselfe was not still as good as his oath, as in ^x the case of *Mephibosheth*, he fell short of that oath of the Lord which he made to *Ionathans*

Part II.
Chapter

^u Eccl. 9. 2
¹ Sam. 14. 26

^u Ezra 10. 2

^x 1 Sam. 20.
13. 2

Part II.
Chap. 4.

nathans house and family ; and because instances worke easier on weake spirits than Rules, I would have such to thinke of *Peter*, who did forswear and renounce the person of Christ, and when ? But in his troubles ; and where ? But in the High Priests Hall ; and who ? Why *Peter* a chiefe Apostle in the love and favour of Christ his master ; and is not *Peter* in heaven ? Teares of repentance will fetch out the deepest staine that this sin of perjury can possibly make : But it is the Rule must settle us at last ; and it is, that if we repent of any sin, be it never so great in substance, in circumstances, it is as no sin to us. *7 I said I (will) acknowledge my sin ; he was but about to doe it, and God forgave the iniquity (the guilt) of his sin. If we 2 confesse our sins, (indefinitely set down our sins without exception,) God is faithfull and just to forgive them ; it stands upon him in respect of his Iustnesse to be as good as his word, to forgive all repentant sinners all their sins. So Iob 33. 27. If one say I have sinned, he will deliver his soule : say peccavi, and cry G O D mercy, and we shall (saith 2 Salomon) have mercy ; mercy presently, in pardoning of our sins, and mercy, now some, and then some, in healing our iniquities. Never did any man confesse his sin to God, but he went away with his pardon ; wicked men may confesse to their fellowes, and to good men they may, as Saul did to David, but it is an harder matter then so, for a man to confesse to God, except it be for company, or for*
out-

Ps. 32. 5.

2 1 Joh. 1. 9.

4 Pro. 28. 13

A wicked
man may
confesse to
men, but not
to God.

outward glory: but for a man to take God aside, to confesse alone to him; (I thinke) a wicked man cannot doe that. I finde no instance in the Word, that ever any unregenerate man did it. A man had need have hope of pardon to confesse to the Iudge: *Adam* did flye from God, fell to shifting, and so we doe all, while we are as (I thinke) he then was, out of the state of grace, (I meane not the grace of election) no man can hope of pardon but by faith: and by that I doe hold, that it is a signe of a godly man, to confesse all alone to God; and againe, I can never beleeye that a man will confesse his sin honestly and ingenuously betwixt God and his owne soule, except he hate that sin. Now how a wicked man can come to the hatred of his sin, is past my skill to understand. To come backe, I say despaire not; it is worse than perjury: It makes God a lier, or worse than a lier; it accuseth him of a kind of perjury: for a mā to say, there is no hope; no pardon to be had, repent we never so much; sith God hath not onely said it, but sworn it, that he will not the death of a repentant sinner; repent and be pardoned.

b Ezek. 18.

CHAP. V.

Of Vow-breaking.

Divines do teach us (and agree in it) that in a vow broken there is a violation,

1. Of

Part II.
Chap. 5.

{ 1. Of Duty.
2. Of Fidelity.

1. Of Duty, in respect of the matter vowed; which is, and is to be a thing required of God if not in the particular, yet at least in the generall: else God will aske who required this at your hands?

2. Of Fidelity, in respect of the vow it selfe, being not onely a single promise, but (in our intention at least) such a binding obligation as is equivalent to an oath amongst men: so once a vow offering was more then a voluntary offering, *Lev. 22. 23.* not simply neither to bind us more (in morall matters) then we stand bound to God already, for we stand fast bound to serve him with (all) and in it selfe we cannot be bound to more then to all, to more then with all our heart and might, but (by accident) in respect of our infirmity, we are sometimes further to bind our selves over to God by a vow: hence it is that (one) doth say that to breake a vow is a kinde of perjury, (another) dares say that it is worse then perjury, alluding perhaps to that of David *Psal. 119. 106.* *I have sworne and will performe it, that I will keep thy righteous judgments.* And thus the vow-breaker, deals both *undutifully* and *unfaithfully* with God, and from this it is, that the breach of a solemne vow doth so bite the conscience, because we doe not onely faile, but (which goes nearer) forfeit our fidelity. A double bond is broken, and a double blow is given to the conscience, and the mind

Part II.
Chap: 1.

is made to be full of trouble: and now because there breeds such a stirre in the conscience of a man, when once he hath broken his vow, therefor I would wish, that men would be but sparing in making of vowes. There is use and place for vowes, and great good they doe, but it is a duty fitter for a strong Christian than for every young beginner. It is strange to see, how Satan doth push on every boy and girle on any occasion, to runne into a corner and there to make vowes; it shewes that the duty is not so spirituall, for a man to tie himselfe to do that he should do without any such obligation, in that we finde our selves too too forward to run into vowes, whereas to comfortable duties we are unwilling enough. God loves a *willing people*, and we should serve him with a *free spirit*, & *voluntaries* (which are as *hakles*) are not to be used but in some cases of some necessity; when otherwise we cannot hold our selves to some particulars in the worship of God, or in our daily life: and his opinion is not sound (as I think) who saith, that a worke done with a vow is more laudable and acceptable, than the same worke and duty done without a vow. A vow broken doth punish the heart of a Godly man extreamly: no man can say how much, but they who have felt the smart of it: and when vowes are rashly made, Satan was never so earnest to move us to make them, but he doth as much to make us breake them, and then, Thou a child of God and a breaker of
vowes,

f Psa. 110. 2.

g Psa. 51. 12.

h Apoc. 22.
q. 83.

Part II.
Chap. 9:

vowes; Away man, never once goe about to thinke, that there is any favour for thee in heaven. My advice is then :

First, that we be sparing in vowing, sith we breake many, and keepe few. Doctor *Staupicinus* (saith *Luther*) was wont to say, *I have vowed to God above a thousand times, that I would become a better man, but I never performed that which I vowed: hereafter I will make no such vow, for I have now learned by experience, that I am not able to performe it. This is too much, to say one will never vow again, who can say what need one may have? what good a vow may doe one? I rather follow him, who wils us to vow, but for a time; as a man who hath beene overtaken with drinke in such and such places, company, or so, may doe well to tye himselfe by a vow, not to come where they are for a Moneth or so, and then see what he can doe, whether he can forbear without a vow, and if he can, that is taken best at the hands of God; but if we finde some relique of the humor still, then vow for a Month more, and so at length by times the conquest will be had; To bind our selves by perpetuall vowes is not so convenient, because our nature is! even madd to breake those bonds that we doe binde our selves with for continuance, and our mouthes will water, our flesh will itch the more to breake them: wherefore I have held it an high point of wisdom, first, to vow no oftener than needs must, and then to doe it but for a short period of time; and whether*

On Gal.

A Greenham
on Psal. 119.
ver. 106.

*I quod licet
ingratum est
Ovid.
Amor. lib. 2.
vid. Agn.
2.2. q. 35. a.
T. ad 4.*

whether we doe it oftner or seldomer, for a longer, or a shorter space, to doe all by the grace of God, and never once think to make, or to keepe our vow so made, but by and through the *onely* and the *speciall* hand of God: his strength must doe it, and therefore a vow made without prayer is never likely kept.

2. But to provide for the worst; make the case that we have broken our vowes, yet we must not spend our spirits too much with hellish melancholy, so we shall carry an hell in our consciences, our tormenting our selves with extremities of legall sorrowes will doe us no good, nor God no pleasure; we may hurt our selves by it, and that is all the good which comes of punishing our selves over and above. The way is to return to the Lord with all speed; And to bring us to God, we must know, that it is no such sin (as bad as it is) but that we may be Gods servants for all that; for hardly was there ever a more godly man than *Jacob*; and he we^m know vowed a vow, and it was to make that *stone* to be Gods Chappell, and he being now but a poore man doth promise, that in case God would give him but bread to eate, and cloathes to put on, that God should be his God, and have the tenth of all: but we finde, that God did not onely give him necessaries, but abundances; ⁿ he came over with his staffe, but he returned with two armies, and now being made *rich* and better able, we finde no great remembrance of, nor haste to pay his tythes and

^m Gen. 28.
20, 21, 22.

ⁿ Gen. 32. 10.

Part II.
Chap. 5.

and performe his vow he made when he was poore. One would thinke, if ever man were bound to be as good as his vow, it was *Iacob*; yet we finde he did nothing in it for a great time, but lingered, as though he had no care of his vow and promise made to God: for we read, (*Gen. 31. 13.*) some twenty yeeres after the making of that his vow, God was faine by an Angell to pluck him by the eare, to give him an *Item* in plaine words, saying, *I am the God of Bethel, where thou annointedst the pillar, and where thou vowedst a vow; now arise, get thee out from this land, and returne unto the land of thy kindred.* One would thinke here were plain English, and round dealing enough, and yet for all this *Iacob* is slow and makes no speed to hie him up to *Bethel*. View the particulars.

1. I am the God of *Bethel*.
2. Where thou annointedst the pillar.
3. Where thou vowedst a vow unto me,

all are as so many instances, to put him in minde of his promise and vow made to God: that he might now arise at last, and be as good as his word to God: yet for all this *Iacob* lies behinde, delays the performance of his vow, which sloth and sin of his, God did punish. First, by *Esau* lying in waite for him. Secondly, by having his onely daughter deflowred. Thirdly, by the rage and murther committed by his sonnes; upon which horrible and hypocriticall Massacre, the good old man cried out, *that they had made him stinke*; and that now the next would be, that the Nations would unite and destroy

Gen. 33.

Gen. 34.

Gen. 34. 30

Part I.
Chap: 57

destroy him and his house. Now the Lord tooke him, when his heart was downe with those heavy tydings and grievous feares; and just in the nick, God said unto him; *Arise, goe up to Bethel and dwell there, and made there an Altar unto God, that appeared unto thee, when thou fled'st from the face of Esau thy brother*: and then though long and late, yet at last being drawn to it, *Jacob* doth performe his vow. It is true, he did it (though it were long first) yet we see, the Lord was faine to fire him out of his negligence, and to force him to remember himselfe. His putting off so often, his long delaying was as great a sin, as our very breaking of our vow, neither had he ever done it, had he bin let alone; and yet *Jacob* was all this while a deare servant of God, and he was pardoned his delaying his vow, and he is in heaven: let us not thinke but our case is good, albeit we have made and broken many a vow. Repentance will come and heale all againe. The summe is, that we make no more vowes than needs must, sith Satan is apt to thrust us on our vowes, knowing that our nature is sick to breake out when it is so bound; and when we have failed, then he roares and cries, *There is nothing left but hell and desperation for a covenant-breaker with God*; And therefore we must be choice this way, never to vow, but when we are truly called unto it, and when we are called to it, to vow, and feare nothing, sith we vow not on our owne strength, but onely on the power
and

Gen. 35. 1.

Non sicut pa-
gri ad vocan-
dam, non o-
nim viribus
vestris implo-
rabit, de pae-
te, si de vobis
procurabit: et
autem de illi-
cui vocatis,
vovet sicut
redierit, dicit
in Ps. 79.

Part II.
Chap. 5.

1 Cor. 7. 11

of Luke 19. 7.
Mat. 23. 12.

and grace of God: were we to performe the vow by any force, any vvitt of our owne, men should rather vow, never to vow, than to vow at all: but sith vve goe by the help, presence, and assistance of God, vwhen vve have a calling to it, we vow and spare not, and if we doe fall so farre as to breake our vowes, yet let us hold our owne, vve are not the first, others have done it, and are in heaven: It is a pardonable sin, repentance will take up the matter betwixt God and vs, and make vs as good and perhaps better friends then ever: The best friendship is often after a falling out, and we must know, that many times repentance pleaseth God better, than never to have done the sin, because it humbles a man more, and drives a man more out of himselfe; and there is as much faith in it, for a man to beleieve that God on his meere repenting will forgive him, as there is no holding out against the temptation, and not breaking the vow at all: neither is it besides the booke, to say, that there is as much grace in it, for a man when he is down to repent and returne, as there is in not falling at all; for by our fall the powers of the soule are weakened, the force of grace is decayed, and the strength of our sinfull matter is confirmed; and the conscience of a man after a fall is as a distempred lock, the more we tamper with it, the worse; all this shoves, that it is a sign of much love, and great favour of God to repent of a great and foule fault; it is the vomit of the soule,
(and

and of all Physick none so difficult and hard as it is to vomit, and therefore we must comfort our selves and say, I confesse I did God great wrong in breaking my promise, and did highly provoke him; but I now see, that he meaneth all good to my soule, in that he hath given me the heart and grace to repent of my sin, and this is a fruit of an upright heart to take displeasure at sin. There is (I know) one uprightness, of obedience, when we sin but a few sins in comparison: so *Ezekiah* comforted himselfe, in that he walked uprightly before the Lord.

2. Another of *x* repentance, when we catch many sore fals, sin many great and heynous sins, but yet we pick up all againe, by mourning and repentance; and so *David* did, and his heart was all out as upright as ever *Hezekiah* was, he was a man after Gods own heart, and carries 7 as large testimonies of his uprightness and sincerity, as the old Testament hath any. Now this uprightness of repentance is as sincere and shewes as true an heart to God, as the other of obedience; Rest we then our comfort on this point that, (say) we have not kept our selves to our covenant and our vow: yet saving that it must and will cost us sorrow upon sorrow, our repenting of our breach of promise, is as pleasing to God, and ought to be as comfortable to us as our Not sinning would have been; & sith God thinks never the worse of us for our breaking our vow, we must not go about to be more just, or more

N

holy

Part II.
Chap. 7.

W Isa. 38. 3.

x Respiro
nihil scio
ne est quam
ab initio sa-
pere. Arist.
Polit. 4. c. 1.

y 1 Kin. 11. 4
15. 3.

Part I L.
Chap. 6.

holy than God, we must not thinke ever the worse of our selves,

CHAP. VI.

Of Vnbeliefe.

^a Eph. 2. 12.

^a So Rom. 2
15. Paul saith
not that the
Gospell, but
that the
worke of the
Law is writ-
ten in our
heart.

^b 1 Tim. 3. 16

^c Mat. 11. 25

THE last is *unbeliefe* and a kinde of Atheisme, as touching Christ Jesus. Atheisme I call it (with the ² Apostle,) sith he that is *without Christ is without God*: and when a man is a spirituall man, he shall finde, that his unbeliefe *this way* will mightily punish his conscience, for lose our hold here and all is lost, it being not faith in God, but Christ which doth save us; and this is an high and an hard point of Divinity, here a man is put upon a totall deniall of himselfe, sense, reason and all (but meere pure faith) is against it. A man hath a law of nature, and ^a principles answerable, which teach him somewhat concerning the Being of God; a man hath in him (as he is a man) somewhat which will give a kinde of sight of **G O D**; but for Christ, his Nature, his Birth, his Offices, his Death, his Resurrection, natures law hath not a letter in it to teach us any thing concerning these matters: they are ^b Mysteries, heavenly Riddles, nothing can spell them, and finde them out, but faith alone; they are ours onely by ^c revelation; as good goe about to fore-see future

Part II.
Chap. 6.

ture contingents, as to finde out any thing as touching Christ Jesus, except by the Word and Spirit onely. Things in the morall law, finde some seeds in the law of nature; but ask nature *at the best* as touching Christ, and the answer is, that the Gospell is *d foolisbnesse*: God to be man, by dying to conquer death, to rise and not rot in the grave, and for mankinde, to put it selfe for the maine of heaven and happinesse, on one who (as the worst of the three) was crucified berwixt two theeves, these are things impossible, a kinde of nonsense, and incredible to *e flesh and blood* to beleeve. Now here is a field yeelding a world of perplexities to the disputer, & therfore our onely course must be, to become *f fooles* in our selves, *that we may be wise in Christ*, to rely onely on the Word of God, to finde out our Christ in the word, to circumsise the eyes of reason: it is faith must doe it, I shall lose my selfe except I put my selfe upon, *It is written*. Say, though I cannot finde a reason of things beleaved, as touching Christ Jesus, yet I doe finde a reason of my believing them, and that is, because I finde it *so* in the Word: I must live and dye by the booke, the Bible must carry it. How doe I know that there is any such thing as sin, but because it is so written; I must then passe my soule upon it. First, that there is a Christ. Secondly, that Jesus is the Christ. Thirdly, what this Christ is, and what he did and doth for the salvation of the Church. Fourthly, that he is, my

1 Cor. 1.
2073.

Mat. 16. 17.

1 Cor. 1. 30

Part II.
Chap. 6.

Christ, my Jesus, my Saviour : I say, I must dye upon it, because these things are in and out of the Word : many scruples breake in, but dare any man, set it under his hand, that Jesus is not the Christ, that any else is the Saviour ? No. Are we not ready when we are at the worst in this tentation (if we be called) to subscribe with our hands to this proposition, *That Jesus borne of the Virgin Mary, was and is the Messias, the Saviour of his people ?* Why then, downe with all oppositions and dubitations, dash them all out of countenance with this ; I doe beleeeve in Jesus Christ, because it is in the Word, the eye and hand of faith must do it, dye with this in our mouths (he is he) because the Word saith so : and I doe beleeeve it the rather, because Satan and Iust cannot abide to hear of it. This helps to settle us that nothing can bring us to beleeeve in Christ but his spirit : in God one may, but in Christ one cannot, without the spirit and word of Christ. Hold we our selves then to the letter and tenor of the Gospell, and the tentation will blow away : faith workes strongest (at last) where reason is most against it, and we finde dying men doubt least of all about the Articles of Christ, and the principles of faith ; it being a received axiome in the Church of Christ, that *faith workes best and clearest, when it workes alone*, and it workes alone in things wherein reason saith (no) but the word of God saith (yea.) Thus much concerning the particulars in the first Table ;

C H A P.

CHAP. VII.

Part II.
Chap. 7.

How, and what sins of the second Table trouble the Conscience most; and Why more then sins of the first Table?

NOW followes to be treated of some chiefe of the second Table. The thing we must begin with is, that the pangs of conscience which arise out of sins in the second Table, are generally greater & stronger than of the first; and it is, because that there is lesse of the light and law of nature in us, of the worship of God, than of the duties of our neighbour; we have here a double sting, the spirituall conscience cries, and the naturall conscience cries; and when two come together to cry, that cry must needs be great: It is the better to maintaine order and discipline amongst men; that there is more of natures law in the things of men, than God, and a greater light to discerne those than these. The world must stand and hold in some quiet, till the period of it expire, which could not be, were it not for this bond and law of nature: and thus we have it, that *in weaker Christians especially*, greatest troubles of minde come from matters of the second table. And if you aske what the matters of the second Table be, which do most vex the conscience of a man, and doe prove the worst tentations: we answer, that men are usually most disquieted with

Part I l.
Chap. 7:

2 Pro. 30. 17

2 Mat. 15. 4.
βλακῆ αὐ-
τῶν.

Conscience
is not simply
to be our
Rule.

2 Rom. 9. 1

with murther against the sixth, uncleannesse, against the seventh, and theft, against the eighth Commandement. Disobedience to Parents and Authority, as it is first in the second table, so *ceteris paribus*, it is the greatest sin of the second Table and hath the sharpest punishment; the *Ravens of the Valleys shall pick out their eyes*, which is never set downe for a punishment of murther it selfe; we read not that he that is cholerick with his brother must dye; but he that, but^h *speakes evill* of father or mother, was a man of death by the word of God: but yet these cases doe not use to stagger the conscience most, (in the most) because it is not so flat against the light of Nature, neither are they held such heynous faults amongst men, and we use to judge too much of the greatnesse and foulennesse of sins by custome and the estimate of men, we doe account those the worst sins, not ever which the Word saith are the greatest sins; but such as amongst men in the time and place where we live, goe for *the* mighty finnes, and trouble of conscience doth arise from our opinion and apprehension we have of things. Which by the way must teach us, not altogether to be led by the worke of our conscience; for conscience is blind in all unregenerate men, and in the best, it is in part defiled and corrupt and imperfect, and therefore it is mistaken and cannot be our rule, and it is our sin, to set our conscience in the roome of the Word of God, whenⁱ conscience *speakes in the Holy*

Holy Ghost and according to the word, then it must be heard, else conscience doth sometimes complaine most of some things that are no sins at all; as we see in the Pharisee, who was troubled in minde, if he should chance to eate with ^k *unwashed hands*, and through misprision and error, they thought they did God ^l *good service*, to kill Christ and his Apostles, and therefore we must not set up conscience too high; put it not in Gods place, but when it speakes for God and from God, and hath light enough to see what is what, then when it speakes out of the word, the conscience must be heard; God is ^m *greater than our heart*, and therefore we must hold to him and to his Word, which onely is his Interpreter in this world: It concludes not then simply to say, *My conscience tels me it is a sin, my conscience tels me I am not in Gods favor*; But to return, we must know that those sins do trouble most, which doe most disturbe the society of men, for it is the naturall conscience that gives the heaviest blow; now there is most light and sight in the naturall conscience of man, in those matters which concerne humane societies of men; and so becaule *Bloud, lust and Theft* doe undermine the state of man-kinde, and cast all into confusion: hence it is that these sins make such a cry as they doe, and that not simply, because they are the greatest that be; nor for that they are most against the nature or will of God, but because they doe most hurt to men, & are most against the order and government

Part II.
Chap. 7.

& Mat. 15. 2.
Mar. 7. 2.
1 Ioh. 16. 3.

ms 1 Ioh. 3. 20

Part I I.
Chap. 7.

ment of man-kinde: Before I descend to those particulars, I would have men to aske the question, whether their trouble be, because the temptation is *bad*, or *base*; or *bad* and *base* both.

1. If we be troubled onely because the sin is *Base*, and brings with it, or after it, the shame of the world, then it is from sinne and pride that we are so vexed, and that is made a matter of conscience, which is wholly or chiefly a matter of selfe-respects; or if it be within our selves and secret, and yet out of a conceit of our selves, we are much, afflicted that we should be hunted to doe, or drawn to act such and such vile and base corruptions or some dishonourable passions, then this is from spirituall pride, and all this is no true trouble of conscience at all; we may know whether it be thus or not, if that other sins as grosse and great in Gods sight, which have in them or after them no such shame, nature shames not at them, the world doth not cry shame of them, but rather (as many sinnes of profit and delight) are in credit in the world, and doe bring respect amongst men; now if we finde, that such sins doe passe without any such trouble: the conscience saith as much as nothing, though we be convinced that they are sins: (if thus) then the case is cleare, that it is a trouble which we make, and not which sin or God doth make. It is shame as shame, not sin as sin, that doth cause all this cry; it

is

is not for the sin, but for an effect of that we thus complaine.

Part II.
Chap: 7:

2. If *Bad* and not *Base*, whether to the face of the world or to the naturall principles which are in us, then the troubles that we feel in the conscience ar: spirituall and sincere, they are for sin as sin, because it is naught, or rather, because it is forbidden by God, for many things have no *moral* naughtinesse in them, yet are sins, because they are forbidden by God: and if these things trouble the minde, such wounds come the right way, and God will cure them: as because we heare not the Word, receive not the Sacrament, which in the *dictates* of nature were no finnes, had not Gods written law bin, or for that we fail in the manner of doing duties: In a word, when we finde that the blow our conscience doth give us, is, because the fact is a fault, a thing forbidden by God: here the matter doth run right, and it is very conscience which moves in that case.

3. When *Bad* and *Base* both: the terror is great, and it proves an occasion of great humiliation and casting a man downe; we are so proud and high in our owne conceits, that base tentations which produce inward shame to the minde of a man, and (if they come a broad) outward shame and scorne amongst men, do mightily abase a man, and are an excellent cure for spirituall pride. Here wee shall finde a mixt passion working feares in the heart, and complaints in the conscience

of

Part II.
Chap. 7.

*Peccata sunt
propter
horum
iniqui-
tatem est bona
voluntate. A-
gustin. sup. q.
98. a. 2. 1 ad 2*

of a man ; for as the sin is *Bad*, so it doth trouble, because it threatnes the wrath of God, and is accompanied many times with a fore-feeling of the wrath to come. As it is *Base* so it doth draw over the heart and conscience of a man an inward blushing and shame ; and I may say it, that true internall shame, making the conscience red againe with blushing testifies repentance more kindly than sorrow, for that this shame is the first effect which the accusation and condemnation of the conscience worketh in a man, arising out of the filthinesse of sin, whereas the other of sorrow and griefe comes in a second place and hath a great mixture of the punishment of sin in it. Againe, this shame is not a legall sorrow but it is a chief ingredient in true and godly sorrow : as *Judas* is humbled but not ashamed of sin in it's owne colours, he wanted a light within to make him vile in his owne eyes, and to shew him his sin in the deformity of it. A wicked man may grieve, but for this spirituall intrinsecall shame, it is not in wicked men : we must note that an outward shame is in the unregenerate, when they have sinned some sins which the world doth point at ; this is a shame before man, and there is some inward shame else, which wicked men do feele in themselves too, and that is in and for such sins as are against the law of nature ; and such conviction as generall illumination and common graces do cause : here the heart will blush, but in such sins as are not knowne to be

be sins, but by the conviction of the spirit; here to shame, to have an heart as red as fire, with a blushing before God, this is a good thing and proper to the godly, and it is most, when the sins are base: "thinke not that there is any sin which is not base in it selfe, but to us (and in comparision) we use to name some speciall sins, base sins; this is that shame Paul meanes, what fruit have you in those things whereof ye are now ashamed? Rom. 6.21 Ye are (now) which shewes that when, and whilest they were in the state of nature they were not ashamed of them: Well then, a wicked man may grieve for sinne, because of the punishment feared or felt, or both, because there is wrath hanging over his head by an haire, because sin lyes at the ^o doore; and here are selfe-respects out of love and care to our skin, because we would not be punished here, or hereafter: But *this* shame we speake of, is not because sin is punishable, but by reason that it is ^p filthy, it ariseth from the turpitude of sin. And this is hearty to make a stand at sin, because it is filthy and ugly. To be shamed of some effects of sin, as Adam in his fall, I meane at his ^q nakednesse, is in wicked men: but to have this inward shame in the conscience, because of the innate filthinesse and turpitude of sin; this is not in the wicked, nor in their trouble of minde, and was in Judas, when I say, there is not onely grieve for sin as bad as punishable; as bad, respecting God, as punishable, respecting our selves; but also a shame in

Part II.
Chap. 7.

^a Spirituall
sins are not
so base, as
carnall sins.

1. Because
they are not
so common
to us with
Beasts.

2. Because
they doe not
so take away
the naturall
use of reason.

Apoc. 2.2.
^p 144. ^a 2. ^q 144. ^a 2. ^q 144.
a. 4. 0.

^a Gen. 4.7.

^p Arij. 3. 3.
2. 3. 3. 3.
2. 3. 144. 0.

^q Gen. 3.7.

the

Part II.

Chap. 8.

Luk 18. 13

Mat 40. 12.

the minde of a man that he cannot *looke up* for blushing, then it is as it should be; and the pang of conscience which comes from this sorrow and shame, is many times very great, and this is a troublesome estate while it doth last, but it is not dangerous.

CHAP. VIII.

Of Theft.

TO apply the three sins I mentioned, *viz.* Theft, Vncleanness, Murther, doe smite home, partly because they be bad, and partly because they be base.

1. To begin with *Theft*, we must beware that we doe not filch the worth of a penny from any man, that which in our common notation is called theft, is more *base* than the great sin of Rapine, & Robbery, because that in rapine there is some *man-blood* and fortitude showed, such as it is: but in theft is nothing but a base minde; and because the law is so strict and flat against theiving; the name of a thiefe is *odious*, and it doth pay our hearts home, and there is very much trouble of minde, because men doe use to spit at this sin, and the reason is, rather because it is a *wrong* to man, than for that it is a *sin* against God: and sure we must see that we doe keepe cleane fingers, that by no kinde of unjust alienation,

Aquin. 2. 2.

144. a. 2.

ult.

Purum odio

des. & Sy-

phoniam

visq; Aris.

bet. 1. c. 4.

alienation, we either take or keepe any thing from any body which in right is his ; we all loye to be truly and justly dealt with, and therefore nature it selfe, if it may be heard speake, will cry fye and shame upon a false finger. Because then it makes a breach into the *meum and tuum* of men (whom we see) rather, than for that it doth make a breach in the law of GOD (whom we see not) this sin doth clogge the consciences of men: What ever the full cause be, we finde that it doth pester the minde of man ; and the conscience, held and hampred with a clog, is like a dis-tempered lock which no key will open : we must therfore (to keepe our conscience as free as may be) beware that we do not touch that which is anothers. But if we *have, doe, or shall*, what then? We must free our minds again by confession to God, & restitution to men. Here we see that a great cause why these same sins of *theft* do urge the conscience so much, is, because of the wrong done to men (whom we see) in that as soone as ever we have made restitution, the minde begins to settle, and the heart to quiet it selfe presently. I know if we have meanes so to doe, we must give as a worke of charity, to expresse our thankfulness to God, a largesse to the poore too, as ^u *Zacchæus* did : but the maine thing which quiets the conscience, is to restore, which is a worke of Iustice, the other of Charity : this worke of making restitution to the party wronged, or to the poore in case of defect,

that

Part II.
 Chap. 8.

that the party cannot be knowne or had, will still the Alarum which the cry of unjustice raiseth in the consciences of men. And by the way we may note, that the very cause why the other sins of murder and uncleannes are more dangerous to the peace of our consciences, is, because that in them there is no possible place left for restitution (for who can restore to another his life or chastity?) But here, in thievery there is, and therefore there lies a faire way to hush all in this sin, which doth not in those. But yet there is a difficulty in getting out of this sin, which is not in many others. In most other sins, onely repent, and the sin is gon, but here we must repent, and besides *restore*, now to restore is an hard lesson, it is come to be a second nature in many of us to take all, and hold all when we have it in our fingers once, we can hardly part with any thing: there is an infinite desire in us to live (but not to live well) and we naturally thinke our life consists in our riches; and hence it is that we had as lieve part with our blood as with our *things*; sith then there is no true repenting of this sinne without restoring, and to restore is so much against the haire: my counsell is that men would forbear (under any colour) to touch that which is none of their owne, it is the *easiest* way as well as the *safest*, here being so hard a taske to performe. *viz.* to restore. Many in these cases would seeme to be willing to repent, but they cannot abide to

restore

restore; This concerns your great thieves, such as those that pick purses, under a colour they oppresse, take all that comes, and as one saith, *Psal. 73. 8. concerning oppression they speake lestily, looke and talke bigly, like so many dictators*; and it must be lawfull, because they do it, but no man must dare to aske them why they doe so; but one day the conscience will cleere up and tell them another tale, their mortels will be to them as the gold of Tholouse, bane and poyson, shews then shall not serve, restore these must, all dye the death. Sith then this will prove so hard a lesson, lets be beforehand, and forbear that which hath but the appearance of oppression, for feare of the worst. The summe is, take nothing by force or fraud from any man; it saves a great deale of horror. If we have, then let him that stole, repent of the sin, restore the dammage, and steale no more.

w Eph. 4. 12.

CHAP. IX.

Of murder, chiefly of selfe-murder.

THE next shall be *murder*, a sinne that makes a foule and hellish noise in the conscience, in that it deprives a man of his life, (his best peece): I meane not to speake of murdering our enemies, or plaine killing any, as *David* did, to avoid shame or so. Tentations

Part II.
Chap. 9:

tations to this sin, are rare amongst the people of God. David for one, did it for once, and it did so cast him behinde-hand, that he came not fully to himselfe til about a yeer after, and then too, by the particular stroke of *Nathans* ministry; he himselfe was a Prophet and a rare Saint of God, yet he even lost himselfe for a great time; and *Nathan* being sent from God, was faine to goe about the bush, and at last to close with him; and to take him as it were by the throat, and say *x thou art the man*; David had his fits of minde in all this space betwixt, he y roared, he cried, by reason of the disquietnesse of his heart; his marrow was dried within him, he was like a chip or hearth, and therefore this sin by all meanes must be avoided, and the occasions and causes of it: it usually springs from anger and hatred, and these irascible passions must be mortified, and to mortifie them we must deny our selves in our reason, else we shall say, when we are provoked and abused, that we have reason to be angry; And to beat down hatred we must beware of envy, *z Cain killed Abel* for nothing but envy; and the Scribes & Pharisees did what they did to Christ for very envy. Downe with these burning and provoking affections, and we are safe from the sin: But the tentations to murther, which follow many of the people of God are to murther ones selfe, or ones nearest friends, as parents, wife, children; the cause of this is diverse: In selfe-murther, that which makes way for this

hellish

7 Psa. 32. 4, 5
The cure is
repentance.
quis homici-
da deservet si
in spem red-
ditus est, a
quo etiam
Christus oc-
cisus est. Aug.
Malt. 28. in
Joan. Evang.
in 1 Joh. 3. 15

hellish motion is discontent, arising for some sin, or from some heavy crosse; and when we are in this case, then because we have not faith to beleve that it will ever be better; and are so full of pride, that because we cannot be as we would be, we therefore begin to thinke it is best not to be at all: We must then labour for faith, to beleve that one day it will mende: if a sin, God will forgive it, if a crosse, God will remove it, and humilily to be content to be any thing, tis no matter! what, as long as we be out of hell, and then this temptation will away: and of all see that we despaire not; for he that is once out of hope, will desire to see the worst as soone as may be, and so leape into his owne death, as men ready to fall into a ditch, leape into it; somewhat (in their conceit) to relieve themselves. Hold out, be patient, waite, stand still, ^a and see the salvation of God; Satan did tempt the Lord Jesus to break his ^b neck; and are we better than our master? And when Moses, Eliab, Ionat, and others of the best sort of Saints, were in a fit of discontent, and grew weary of their lives, wishing for death, I doubt not but Satan gave a push at them, to dispatch and ease themselves of the present passion, by cutting off their owne dayes. Far be it from us then, to thinke that we are none of the Lords, because we are tempted or followed with such hideous temptations; or that sure we shall at last doe it, sith we are tempted long and often: No, no, thousands of Saints have gone thorow this

O

temptation

^a Exo. 14. 13^b Mat. 4. 6.

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Chap. 4.

tentation: and have happily closed their eyes in peace: our lives are not our owne, the Lord gave them, and it lies not in us, to take away our owne lives from our selves; our lives I say, are not our owne, and we neither ought nor can without Gods permission take our lives away. Man in his life being so neere himselfe as his life is, and the consequent being of such danger, we must trust and hope that the Lord will hold our selves in life: I meane not to give any way to any in this sin; for though we see in the word that many of the godly have beene weary of their lives; yet in all the Word we read not of any godly man or woman that ever did it: few scape the *tentation* that live out their time; they are to follow Christ in *that* as in other tentations of Satan; but in all the Word, we read not of any of the generation of the just that ever did it: that God who kept them, will, if we looke up to him, doe as much for us. A marvellous matter it is, serving much to humble us, that men who dare not thinke of taking away the life of another, should be so pestered with *impulsions* to stop their owne breath; but to settle the point, we will remove false meanes of ease, and set downe the true way to peace in this malady.

1. A false means is for a man to yeeld too much to feares, so as to thinke to avoid the *tentation*, by *declining*, and not by resisting; as some dare not carry a knife about them, or when their knife is out, cast it from them, this

is to yeeld too much to Satan : neither doth it helpe the matter, but rather keepe the temptation in. I will not say what may be fit, when a man is subdued and held downe by Satan, herein weaknesse may dispence ; but while a man *is in the conflict*, this is not the way : indeed if a man have a knife out about idle occasions, perhaps it may do wel to put it up, to put it out of sight, & so out of mind ; but if a man have it in his hand, about his meals, or any other good use, then to put the knife up ere one hath done, out of these feares, is to faint and to come in too much to the Divell ; and though one doe finde some seeming ease for the instant ; yet it is but like drinking cold Beere in the shaking of an Ague, the disease will grow the worse after. Right so, Satan will hold on his tentations with the greater violence : The way to drive away our temptation, is to keepe our knives about us ; and when out about some good and usefull imployment, by no meanes to put them up for feare ; but to fight it out against Satan by setting the Word and Christ against him ; and doe this a while, and we shall have peace : so others dare not come, or not abide in such or such a place, because there they use to be tempted to selfe-murther, but this is not the way : have we businesse there, or have we not ? If none, What make we there ? Chiefly in the night or darke ; if we have, then go thither, stay there out our time ; the temptation will more fright us than hurt us, and it will ere

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Chap: 9.

e PL 119.62


d Eph. 6.13.

14

long settle us, that we shall have as much quiet there as in any room els: some in their beds, in the dead time of the night are assaulted, they rise, and thinke that the way; if they rise to fit themselves the better to pray, I say nothing to that, I rather commend it; but if we rise and avoid the bed and chamber for very feare, I like it not: it never helpes, the more we rise, the more we may, we shall never have done, rather we shall grow worse, and the tentation will grow upon us: what then? Lye still, looke to God, to his Word; in any hand yeeld not to the Divell: to flye the roome, the bed, to call for candle, it is to flye from the Divell: we must abide by it, fight it out by faith, and Satan will flye from us, God would have us ^d stand and with-stand, and it is best to beat the Divell in the selfe same place where Satan thinke to foile us: I am at prayer by my selfe, or meditating in a secret place, within or without doors; I am filled with a fearefull thought that sure Satan is behinde me; what now? Doe not flye the place, goe on, make an end, Satan cannot hurt: say, we quake every joynt of us, yet hold on, quake and pray, quake and meditate, and we shall make Satan quake and flye: neither is it good to be still looking behinde one as we walke alone, for it is a service and a kind of obeying the Divell; I meane when it is done by some hand of Satan, and not onely out of our own melancholy fancy, a man shall never have done: but stand our ground, out-look the Divell, say I am about a lawfull worke in my

right place, I will not turne my feet or face a-
side for all the Divels in hell. Satan is the
Lords enemy,, and God cannot take it well,
that we should doe any thing for feare of
him. Againe, I never goe over such or such a
bridge, but I am tempted to cast my selfe in,
and therfore I goe round about; or if I goe o-
ver the bridge, I *run* over, to be on the other
side quickly for very feare: alas the day, what
a miserable life is this? we must not thus
yeeld, but goe over, and not about; and goe
over, as we use to goe on the plaine ground,
and as others use to go over the same bridge;
doe thus with a constant heart, & after a time
or two, we shal be free from such horrors and
feares, else we shall hang in this misery per-
haps while we live, *as not to dare to goe over such
a bridge, but we must runne.* O Cowards! These
be you thinke but tois; beleve it, there is
more in it than you are aware of; it helps a-
gainst the Divell, it frees the heart of a man
from a world of vexing, disquieting
feares: So for our nearest and dearest friends,
Satan doth sometimes push at the people of
God, to lay violent hands on their wives, their
children, and that in the night; now the way
to helpe all, is not to doe as some doe, to rise,
to avoide the bed, the chamber, this is a *kind*
of base fearing and yeelding to the Divell; lye
still, stir not a foot, Satan is soonest vanquish-
ed, and our hearts best eased by resisting: so
for children, when we are assaulted with such
hideous tentations, many thinke to mend the

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matter by putting the children out of the roome, out of the house, out of sight; this is but to shift, Their place is to be in the house and roome where we are; it is our duty to have them much in our sight; it doth but skin over the matter for a time (to put them away) the best way is to stand to it, and beat off Satan in these tentations, our children standing by. Now here we must beware that we doe not entertaine a tempting conceit, as though we did not love our wives, we did not care for our children, and were without naturall affection, because we are haunted with such monstrous motions: This proves indeed that Satans tentations are unnaturall, and would produce most unnaturall effects; this proves that Satan cannot abide, that families (the ground-worke of all communion amongst men in Townes, and States) should accord and be in any peace, this proves, that if Satan might have his way, he would have us all to be as  but so many pitious murderers; first, of our best friends, and then of our selves: it proves not that we love not our friends, because of these motions; for a man may be often assaulted to doe himself harme, and yet he doth love himselfe, and tender his owne good too for all that: and therefore a man may well be a tender husband to a wife, and a tender parent to a childe, for all these Satanicall suggestions: for let any other touch the least haire of our heads, and offer the least hurt, to the worst and least member

we

we have, we doe startle at it; and should any other *person* or *thing* come with any violence towards our children, we will step betwixt them and the blow, and even venter our own limbs or lives to be a meanes to save theirs: and we finde that such as are vexed with such sudden motions towards their children, are yet so tender over them, that they will scarce suffer the winde to blow upon them; are sick with them, when they are sick, reckon of no paine, no care for them, when in any danger, which shewes naturall affections to abound. A man is not to judge of the affections by the feeling motiō of them, nor by the stirring of them in his bowels; nor is he to judg at all by what he feelles himselfe to be *in the tentation*, but by the *effectes*: if there be such fruits which nothing produceth but love and affection, it is past all question that there is no such totall want and generall defect that way: We cannot abide to heare God evill spoken of, which shewes that our heart is towards him, albeit for the present we feele not our hearts and affections to *move* towards him, our affections are usually most deepe, when they run on without any noise; wherefore what ever Satan puts upon us, we must hold our owne: *That* for all him & his tentations, & those impulsions of Originall sin, we doe love our selves, our third and second selves full dearely, and would be full loath to suffer any wrong to be done to them.

2. The true and right meanes of helpe in thes.

Part II.
Chap. 2.

these bloody tentations are, First, to labour to be contented with our selves, the peace we have, the comfort we have, the health we have, the meanes we have, and (considering what we doe deserve) to blesse God that it is no worse with us. A cheerfull heart is not subject to such malicious motions of the Divell; he useth to worke on a man whom he takes to be discontented. We are alone thinking on heaven by some Well-side, he seeing us alone, taking us to be *there* in some discontented moode, thrusts at us with a tentation to cast our selves into the water; *here* runne not away, walke on still, proceed in good meditations, thrust away these thoughts that are put in by the Divell; and know that our Originall sin is the *receiver* worse than the theefe. 2. Humble for that we carry about with us, such a corrupt heart, as well on such occasions take thought of discontent; it is our *proud flesh* that will not sit downe under heavy crosse; and because we have not all we would have, and cannot be that we would be, we care not to be at all: we must have as others have, else we fall a powting presently; we must learne to be thankfull for any life; downe with the proud humour, be not high minded, these thunders and lightnings of tentations are to fright us, and by such feare to bring us to walke humbly before the Lord. 3. See what sin we are in, if in with any, that is a true cause of deepe discontent: repent of that, doe the contray duty; sin is the proper cause,

cause, not the crosse which makes us weary of our liues; Satan sets our eyes onely on the crosse, for he knowes, it is out of our reach to remove that; but indeed it is some sin that doth pinch us, and put a sting into the affliction, and we have it in our hands by repentance to remove the sin, and the crosse will remove it selfe: Goe to God to find out the sin for us, and away with *that*, if there be any, and then (as when the tooth is once drawne) we shall finde ease and peace presently; if we be not weary of sin, it is but fit, we should be made to be weary of our selves; If *no sin*, then know, it is to humble us, and to fit us for some great peece of service that the Lord meanes to imploy us in. Waite and joyne with the temptation, to rend the heart, to bring the minde low, and then it will be gone. 4. See whether we doe not abuse God and our selves in our wives and children; perhaps, we dote upon them, make so many Gods of them; and if so, then it is reason that they should by this temptation be made bitter unto us; that we may learne to *have wives and children as though we had none at all*; or if otherwise we sin against God *in* them or *for* them, let *this* goe for the cause, why Satan is set on us, and let on us, with such killing suggestions, that we may be corrected in the very thing wherein we have offended. 5. That which must hit it on the head and doe the deed it selfe, is to get it off by prayer, by a fast, (if need be) and by the Word. There are some which

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which will not off but by prayer and fasting; but there are none so terrible, so strong, but prayer and fasting will give us ease and comfort against them: but the matter must be sanctified to us by the Word; we must bring Scripture, not reason. To tell Satan or our selves of the *shame*, of the *danger*, to us, to ours, will not doe the deed: that which will worke the worke, is to set the word of commandment, of promise, of the threatning against the powers of Satan, I shall sin if I doe, I shall offend God: It is written, *thou shalt not kill*; if not an enemy, then much lesse my selfe. Love to mine enemy, is the reason, why I must not murther him; love doth begin at home, and it runs warmest in mine owne veines, in mine owne bosome, and therefore I will not lay hands on my selfe, I shall dye the death if I doe. The word and prayer will fright him away; sin and Satan care for nothing, feare nothing (in comparifon) but the word: they are the Ordinances and the *power of God*, and by his might, doe extinguish all the fiery darts of the Divell. 6. Never thinke of making any mends or satisfaction, by destroying thy selfe for any sin: perhaps *Judas* thought by killing himselfe to make some amends for his horrible murther committed against the person and life of Christ Jesus; Satan never doth a man more hurt, than when he comes *preaching*, and sets upon us with holy ends; that because we have done this or that grand offence & abuse to God; that therefore

Rom. 1. 16

Aug. Com.
Sund. 1. 2.
87.

Part II.
Chap. 9.

fore we are to pacifie him or to satisfie him, by sacrificing of our selves. This corrupt Divinity growes in our flesh, as we see by those, who fetch their pennyworth as they thinke out of themselves, by *whipping themselves*; a mad part it is for a man to thinke that by committing murther, (the greatest of all murders *upon himselfe*) to make any amends for his sinfull life; and yet so foolish doth the Divell make some men. Beware of this deceit, fire is not put out with fire; no satisfaction can possibly be made but by the blood of the Lambe, that holy Lambe Christ Jesus: and I would have men beware how they plead for such as draw their owne blood, because thereby they doe make way for Satan, to push hard on the consciences of weake Christians, by bearing them in hand, that they may ease themselves of some present horrors by killing themselves, and yet be saved in heaven for all that: such cases perhaps may possibly be (by repenting after the stroke) but for man to plead for such, to exempt them out of the^h rule, may make foule worke for Satan, to play upon the weaknesse of many poore Christians souls; I know no medicine (next to the Word and prayer) of better use to hold such mens hands from their owne lives, than feare of being damned in hell: an indirect plea it is, for any to speake for such, and full of danger; some thinke thereby to ease perplexed consciences, but it is the ready way to perplex the

2 Kin. 10.

Aug. 1. 1. 1.
epist. 1. 1. 1.bCivitat
qui se
necesse
nullus
Arist.
1. 5. 1.

Part I.
Chap. 9.

the hearts, and engulfe the foules of feeble Christians; they doe not know, what hurt they doe to men (under this tentation) to vent such unseasonable and unfavory Doctrine; that a man may do well for the maine, for all this, that this may be a way to heaven. As I love not, so I meane not to judge; the way of charity, is to ^k leave Gods secrets to himselfe; but I urge this, that men would hold their tongues and pens as much as may be, least in thinking to doe good, they doe hurt; and by going *thus* about the bush, hoping thereby to ease the hearts of men, doe mightily plague and disquiet them: for what will Satan say, *dispatch man, thou mayest be saved for all this; such a learned man hath so written, hath so said.* And lastly, we must all worke it out with feare and trembling, and know that we have no safety, no not from our selves; but under the shadow of the Lord, we are alwayes to stand as in his hands, and keepe our continuall acquaintance with, and dependance on God; know that without him, we are poore weak creatures, that we cannot beare our selves; that the greatest earthly blessing under heaven (life it selfe) is quickly made a mans greatest burthen: that no man can stand before a wounded conscience, before an Angell we may stand, but we cannot stand before him *when he is angry*; that man hath no spirit, no courage in him, if God leave him to himselfe: keepe in with God, and pray him to defend us from our selves.

CHAP. X.

Part I.
Chap. 10.

Of lusts of uncleannesse in generall, and why they burden the conscience so much.

TH E last is the lusts of uncleannesse, which doe presse upon the conscience as much, if not more than any, because they are very sensuall and of a brutish nature; deprive a man not onely of religion, but of the free use¹ of reason, are many of them committed with and upon another, and so a second person is brought within the guilt, as also by reason of the concomitant fleshly delight, for they are acted with very great willingnesse: and when many of them are done, though nature it self say (*No to them*) they are done with very much wilfullnesse: and now, where much will is, there is much guilt, where much guilt is, there is much horror: and then againe, because these lusts doe prevent the order and course of man-kinde, irregulating the right succession of families; and in the point of adultery, and that kinde of bastardy, it doth put in a strange bird to inherit the nest, and weare away the feathers, which is unspeakable^m theft, and to be confesse^d in some acts of the adulteresse; lest sometimes to her foule adultery she adde horrible theft, that the child of a stranger carry not away the goods or lands of the family. These and many other concurrent or consequent absurdities doe make this sin cry

*k Cupiditas
si solum diu
eris esse ju
cundum re
tis, vel feni
impen serm
ad fructu
nem — In
quidem sup
tur ratione
aliquo mod
cupiscit
ro nequ
quam. Ar
Eph. 7. 2.*

*m So Joh. 1.
Taken in
dultery, b
the very
The word
translated
(act) is
emmar
e. 1. 7. 1.
Li. 1. 1. 1.
theft, per
hips to
mate the
great the
which is
a dultery*

Part II.

Chap. 10.

Mat. 12.

43

2 Pet. 2. 10

cry aloud; and it hath a speciall measure and order of uncleanness above any sin else. All sins are uncleane, and Satan is an *uncleane spirit*, but there is something in it, why the Apostle is so distinct, as to call this sin above all other *the lust of uncleanness*. Great care and diligence is to be used to hold these lusts off. They are in their Originall appointed to preserve the *species* of mankinde: and as hunger is a potent desire, it being ordained to preserve the *person* of man in the *individual*, so much more these motions are violent & mighty, being made to make good the succession & propagation of the whole *kind* of man: mighty they are when they runne in the right channell; but if we suffer them to take a wrong bias, and to fall into unlawfull courses, where also Satan drives them on, how then doe they beare downe all? They cast a man into such a subjection, and (as I may call it) voluntary compulsion, that the Apostle saith *such cannot cease to sin*. Againe, I must borrow leave to put in this, that we are the rather to take heed of these pollutions, because when we are in once (by reason of the great sense of guilt they carry with them, in that they flie in the face of both spirituall and naturall conscience at once) they bring men to great terrors and inward horrors, making men beleeve that there is no hope of *such*, and from thence, men run upon the rocks of self-murthering tentations; and more, I thinke, have made themselves away out of inward

fears

feares arising from some unclerne pranks,
than for any one thing else: and the cause
hereof, is, because that these lusts bring great
shame amongst men if once out; but the
maine is, because they carry with them great
inward shame, not onely spiritual betwixt God
and ones selfe, but naturall, betwixt a man
and himselfe: as we see in those actions of
this nature where they are done without sin,
yet there is a kinde of a naturall shame. And
now because there is such a shame of all sorts,
men are wondrous loth to let any man know
what the matter is that troubles them. And
in the tentation of self-killing, if a man keep
the core to himselfe, he is in great danger;
but if a man doe once out with it, after he
hath beene with God, and it will not doe; I
say, if then one doe out with all, to a wise
and a trusty friend, *that he is in the tentation of*
murdering himselfe, and the cause to be some foul un-
clean pollution; why then one would wonder, up
on what a sudden the heart will feel ease, and
the cure is as good as done. But now because
there is such shame, and we are loth to out
with it, *that we have beene uncleane;* and the
burning fire will hardly quench except one
breake up the Boile, and vent the corruption,
by opening all our minde to some godly
friend, upon these considerations, I propose
it as an excellent peece of counsell to all, to
beware of the lusts of uncleanness; the sin is
great, the consequence greater.

Moreover, this is a great matter in it too,
that

*1 Ut melius
aliquis inven-
re, liberis e-
peram. dicit
vid. Cic. Offi-
li.*

Part II.
Chap. 10.

that we doe grow into troubles of minde for ſin, according as we doe apprehend them in the greateſt of them; and we doe conceive much of the greatneſſe of ſin, according as the opinion and judgement of the world goes. Theſe are not (in our apprehenſion) ever the greateſt ſins, which the word ſaith are: but which are moſt out of requeſt with the world. Now this luſt of uncleanneſſe is a great eye-ſore amongſt men; it is ſo rated at by many men, as though God had made but onely the ſeventh Commandment; whereas covetouſneſſe & pride far greater ſins in themſelves (take them *precisely*) are not ſo eſteemed amongſt men, no nor amongſt common Chriſtians. A man may go for a famous Chriſtian, and yet be extreame covetous, as we ſee in *Iudas*: but if he be a man given to uncleanneſſe, it is a ſin ſo out of all credit, that a man who is, and is knowne to be infected with it, cannot amongſt men in their opinion goe for a good Chriſtian; and now becauſe the world doth hoot at this ſin, we are apt to tind exceedingly in our conſciences; when we are overtaken in this uncleane paſſion; and to grow towards a *bloudy* concluſion, as though the ſin had in it that greatneſſe, that there were now no hope of us. And this may well goe for anothe uſefull conſideration, to move us by all meanes to keepe from the luſt of uncleanneſſe. And laſtly, the ſinne many times ^r weakens the body, and pines away that darkens ones ſenſes, ſhortens ones life, and

Part II.
Chap. 10.

1 Pet. 3. 11

1 Pro. 9. 7.

1 Pro. 6. 33.

1 Thes. 4. 3.
1 Pet. 2. 11

& then comes in a huge cry, that we have rotted away our life: are guilty of hastning our owne death, and much adoe there is to quiet the storme which comes in this way: *Wherefore for this cause also abstaine from fleshly lusts.* We see then that it leaues the greater brand on the conscience, because of the *dishonour* and blot of this sin, as well as by reason of the dishonesty of it, as also for that there is a degree of uncleannes in this sin, over there is in any else; which foulness, the heart of man doth rise against: and this cannot but touch us with some degrees of terror also; and that this sin doth carry some speciall staine of dishonour with it, read it in *Solomon*. *A wound and dishonour shall be get, and his reproach shall not be wiped away.* And in *Paul*: *Who calls chastity a mans dishonour?* Upon these grounds and considerations it was that *Saint Peter* saith, *That fleshly lusts doe warre against the soule.* These are the diuels Captaines, and doe (meaning to kill us) smite at the head, war against the soule: other lusts doe war against the soule too; but there is some speciall matter in it, that these fleshly lusts are said to warre against the soule: shall I say, that it is, because that though other lusts doe warre as much against the graces of the soule: yet there is not any that do war more, no, nor in some respects so much against the peace of the soule; and therefore in *Peters* words we are to be beseeched (of all lusts) to abstaine from fleshly lusts.

Part II.
Chap. 12.

CHAP. XI.

Of Vnmaturall uncleannes

SECT. I. Of selfe Pollutions.

WE will now enter into a particular discovery of such special branches as may make the matter the plainer. Lusts of uncleannesse are committed either: First, with ones selfe: Secondly, with others. First, we will begin with those committed with ones selfe, which are greater in themselves (abstract them from all other circumstance) than with any other; as selfe-murther is worse than the murder of another; so in and of it selfe, this sin is worse than polluting of y another. For the rule is, that the sin that doth break the order of love most is the worst, love being the keeping of the Commandment: I must not defile my neighbour, because I am to love my neighbour; chastity; but I am to love my selfe and mine owne chastity, before the chastity of any else; and this is a foule sin much against nature, and therefore the worse, or the more unnaturall the sin is, the greater the guilt is still in that respect; and whereas it is thought that there is not that wrong in it, as is in taking away the chastity of another: I urge it, that there is most wrong when a man doth wrong himselfe: and as the theefe doth in the candle, so these selfe-defilements doe rot and weaken the body, by the curse

x *Religione*
Timoribus
a concione
recundum
comendat ob
crimen im-
pudicitie in
se admittunt,
Vid. Navar.
Mammal. c. 2.
6. Diogenes
cintrestando
genitalia se-
men proiecit,
Gal. de loc.
off. lib. 5.
y So Paul,
1 Cor. 6. 18.
aggravates
Fornication
for that it is
against our
(own body)
Vid. Erasim.
Parab. in
1 Cor. 6. 18.

Part II.
Chap. 11.2 *Fid. Gen.*
38 ver. 9.3 *Quisquis*
afflictus illas
penas non
possit habere
at tunc intra
prescriptum
legis tempus
ut et illud
quod capi-
de expectis
consequatur
et tamen in
peccatum
non incida
Lath. 6. c. 11.

curse of God exceedingly. Besides (as in all such inordinate practises) there is a secret kinde of murther; what if not in the *intention* of the doer, yet in the *condition* of the thing done, wherefore God is much displeased with these kinde of sinnes, they are execrable in his sight, pay the conscience home when they are set before us in their true & right colors; make people unfit for marriage without the great mercy of God: ever after I could wish people to marry on ever so poore terms, rather than to fall into such illicite, darke, and abominable practises, which doe grieve the very principles of nature; (say) let the worst come that can, for outward things, it is better to beg than burne in hell; I will trust in God, I will follow him; he that feeds the Ravens he will provide; I will rather bring trouble on the outward man, than on the soule: it is wisdom to looke to the soule what ever becomes of the body; whatsoever comes it cannot be worse than sin; nay, whatsoever it be, it cannot be bad with us so long as we obey. For howsoever there may be some difference of Estates in the generall, yet sure it is, that is the best for us in the particular, which God calls us unto, there lies our peace, our joy, our comfort.

Part I. L.
Chap: 11:

S c r. II.

Of Beastiality.

Lev. 18.23.
20.15.

ε' Μας' α-
 λυσιν ζα-
 σιν βατι-
 σιν ις αλ-
 χος ια-
 Σιν. Phoc

d Procepe-
 vultu nobis sa-
 pientes nostri
 ne inquit amor
 fumentis eo
 tempore quo
 carnaliter
 commiscetur
 Majmon.
 More Nev.
 par. 3. c. 49.
 Clitumacium
 vultu, canes
 si forte coeun-
 tes videres,
 statim vul-
 num avertit.
 M. ian.
 de hist. var.

WITH others, and here come many
 kindes; we will begin with the worst
 first, and that is *Beastiality*,^b forbidden in the
 Word, and therefore our corrupt nature and
 originall sin is capable of it, and when once in,
 too too prone unto it. The worst thing, when
 the law of nature is suppressed yeeld strongest
 delight (such as it is) this must be looked unto,
 it turnes man into a very^c beast, makes a man a
 member of a brute creature; a sin that man
 would soone fall into, if the Lord should let
 sin and Satan alone with him; what one man
 doth, that another may possibly doe, we being
 all of the same masse and cloth; And that
 since the law was given, some men have run
 upon this horrible abomination: Stories, and
 experience, and laws, have shewed and doe
 show; wherefore by all meanes this foule cor-
 ruption must be avoided: over-familiar
 usage of any brute creature is to be abhorred
 & And the lewish Doctors doe charge their
 novices, by no meanes to feed their eyes with
 staring on the generation of beasts for fear of
 the worst. It is a pit, out of which those few
 that doe fall into it doe hardly recover: it is
 like a winter-plague, some doe recover, but in
 comparision of those that perish, a poore few.
 Yet here is some place left for comfort a-

gainst

gainst the worst, that some doe come to themselves againe, and what one doth doe, that another may doe, repentance will doe the deed in all against all sins, there lies no exception against possibility of repenting, no not of this *bestly* sinne, there be some *divelish* sins more: of whom some have bin sick, and yet healed, and when this sinner feelles his disease he grieves to the purpose, grows mighty base and humble, opens his heart wide, and is many times filled with much humility, carries the sence of it to his grave, lives and dies after this a very penitentiarie. Hard it is to come out, therefore take heed, and beware, and it is so lothsome a sin that he that takes any heed is like to stand free, tis an advantage that our light of nature is so much against it.

SECT. III.

Of Sodomy.

THE next is Sodomy. *Iud. v. 7. Going after strange flesh*; not onely strange in the law of God, as in fornication it is, but strange in *nature*: a sin which our law of nature hath no great minde unto at first, but if our corrupt lust, our originall sin be let out, we see how it carries too many after this abomination. ^d God would never have forbidden it in the law, but that our nature is sub-

d Lev. 18. 22.

Part II.

Chap. II.

also Judg. 19
22. They
would ra-
ther do wie-
dness on
the (man)
than commit
follie with
the old mans
daughter, a
Virgin.

μὴ δὲ π
δύλῳ τῇ-
ρα λείχ-
ῃ ἀνδρῶν
μυμίσκον-
το.

Phocil.

ἡ ζευχὴ
ἄνδρῶν.

Let's in pol.
1. 2. c. 9. &
Basil. de pra-
p. 1. 2. c. 6.
Athen. 1. 13.

ject to it: we see how it did over-run *Sodom*
and *Gomorrab*; when it once takes, how doth
the sinfull flesh of man runne after it? * *Lott*
daughters were young, fresh, and maides too;
and yet they would not serve, they must have
the men. And *Rom. 1*. They forsooke the
naturall use of the women; therefore it is spo-
ken of such as had wives, else how could it
be said that they forsooke the naturall use of
the women? Also it is said, that such did
* burn or scald, and not onely men with men,
working that which is unseemely, but wo-
men also when given up to this unnaturall
passe, doe as *Paul* said, change the naturall use
into that which is against nature; that is, so
against nature, that posterity, which is natures
end, is utterly lost by it: and such as are ac-
quainted with Stories and Poets, know that
this sin hath beene too much in many; Na-
tions. And many particular persons have
doted wonderfully after this preposterous
lust, and have taken more brutish and hellish
delight in it, than in those passions which are
according to nature. This then must be avoi-
ded by all meanes, and all occasions of it
warily eschewed; the sin is great, it is a corrup-
ting and a rotting of the very rudiments of
nature; and in all things, looke what cor-
rupts the foundation and principle of things
must needs be worst. The punishment was
great in that utter overthrow of *Sodom*. In
the Deluge, water from heaven drowns: here,
as in their sin, they had over-turned the law

of

of nature: so, in their punishment, there was an inversion of the course of nature; for not water, but fire came from heaven and burned them whole: lusts were thus set on fire of hell. It is used as a type of hell, it is a crying sin. The cry of Sodom and Gomorrah is great, Gen. 18. 20. There is no fire but hath a voice; but this amongst many, and above most other sins hath a loud and a crying voice; it is heard to heaven, it hath a loud mouth to accuse, which cry, is nothing else but the guilt of conscience; and the justice of God, the conscience being full of matter, and ready to accuse, and God to hear. As a man in an opportunity, is drawn to execute justice against his minde, so this sin doth so put God to it, that he must needs proceed, except we come with hearty repentance; he cannot rest, nor be just, till he have sorely and sharply punished it.

The thing I urge then, (such the sin and the guilt is so great, and will make such a noise in the conscience) is, by all meanes to keepe from the sin and from all spice of it, to shun all occasions of it; to take heed of that which Quintilian puts off in a School-Mr. with this: (It is too much which is understood) and he is so strict this way, that he wil not have bigger and lesser youths sit much together. We may see what wrought Sodom to this sin; Idleness, pride, fulnesse of bread, these must be heedfully avoided: and such sins as we read Rom. 1, were in the justice of God punished

Part II.

Chap: 11:

tributio his
qui natura
subvertens
leges, &c.
Chrys. ser. de
Adam, So-
dom. it is: see
the phrase
Luk. 17. 29.
It rained fire
& brimstone
not (water)
h. Grandis
peccatorum
clamor est
quia a terra
ascendit ad
caelum, Saba-
de Gab. Dei
L. 1.

i. Misericor-
dia mea su-
adet ut par-
cam, sed ta-
men peccato-
rum clamor
eget ut pu-
nis am, Salu-
k O fuge po-
terius put-
rorum crede-
re turbe:
Nim causam
justi, semper
amoris ha-
bens. Tibull.
Placide d.
ἐν μέσσοις
ὁ γὰρ πῶς
ὁ γὰρ πῶς
ὁ γὰρ πῶς

i. 2. Plu. Ph
l. 2. ne quon-
iam crimina
vel hinc in-
telligi potest
quod & reli-
ti non solum
interdum
Salu. Gab.

Part 11.
Chap. 11:

1 Cor. 7.9.

with & by this *passion of dishonour*; we must be thankfull to God, for the light we have, and in some measure, walke according to the truth we see. They made God like a four-footed beast; and God gave them up to a *sin*, which did abase them into a worse condition than of beasts; and for such as are unmarried and have not the gift, and by the use of all the meanes cannot get it; such must know, that it is better to marry than to *burne* (*burning consumes all*): and if they will rather burne than marry, they are in a foule way to fall into this scalding sin; which sin if they commit, brings with it a world of misery; and after when such shall happen to marry, by the just hand of God they are suffered, for a punishment of the former wickednesse, to forsake (as *Paul* saith) *the naturall use*, and run into that which is unnaturall, and these are most monstrous lusts. *Luke* 17. 17. In the daies of *Noah* (saith the text) they did eate they dranke, *they married* and but *ver.* 28. we read, that in the daies of *Lot*, they did eate, they dranke, but it is not said (*they married*) in *Lots* daies to shew that *Sodomites* care not much for marriage. When all is done, by way of preparation and disposition of our hearts and thoughts, against these corruptions; that which wil save us from the staine of these filthy puddles, must be the pure and holy Word of God. Set the Word against the sin, and the sin is laid; set the Word against *Satan* in *this* his tentation, and *Satan* cannot abide

abide by it; Satan can no more abide the light
 of the Word, than an Owle can the shining
 of the Sun: say, *I must not doe it, I may not,*
I dare not, it is forbidden in such a place, and
 againe, in such a place: It is called, not onely
 a sinne, but which shewes an height of sin-
 ning (*a* *abomination*) both of them have com-
 mitted *abomination*, saith the text. The punish-
 ment of it by Gods owne Law, was death,
 no lesse than death, present death; they shall
 surely be *put to death*, their blood shall be up-
 on them: and the law was flat and perempto-
 ry, that no *Sodomite* must be amongst the
 sons of Israel: and in that never the like re-
 formation, *Iosiab* brake downe the houses of
 the Sodomites which were by the house of
 the Lord, *2 Kings* 23. 7. *¶ Asa* the father,
 and *Iehoasabat* the son, had swept away those
 unclean nests in their dayes: but we see they
 grew on againe, till *Iosiab* came and made a
 full purgation. These and such other places,
 show that this sin is strongly forbidden, and
 severely punished, to which adde the wrath of
 God on such in hell, *1 Cor.* 6. These are the
 best medicines that be; which being rightly
 used and applied, doe ever doe the cure. Next
 to provide against the worst; say a man be a
 sinner in this great wickednesse, yet he must
 not run away from his father, that will marre
 all. There be I know degrees in this sin, but
 say it be at the worst, yet there is mercy with
 God, repentance will make it up againe: it is
 good to make all haste to returne, sith *∴ lasciviousnesse*

Part II.
 Chapter 1.

∴ Lev. 18. 20

∴ Lev. 20. 17

∴ Deut. 23. 17

∴ 1 Kin. 22. 40
 ∴ 2 Kin. 22. 40

∴ Eph. 4

Part I.
Chap. 11.

u Ser. No. de.
sermon si
in beat opo-
randa sudi
fiam. Et ho.
1. m. 1 The. 1.
1. m. 15. 1.
Ezek. 14. 14

1. m. 15. 1.
Ezek. 14. 14

viuifnesse is a sin which useth to seare up the conscience, till the time of reckoning for all comes ; and God doth sometimes after a while shut up his gates of mercy : and then as : *Cbrysestome* notes often, though *Noah*, *Iob*, *Moses*, *Samuel*, and *Daniel*, should intercede, it would be to no purpose. They were men of God, who in their times did by their prayers doe great things and compasse marvellous matters for particular persons, for Families, for Countries : And yet when the glasse is out, and the decree determined is past : when the time is over *wherein God may be found*, their prayers for others come in too late ; it is good then to be at it with the soonest : I meane not that ever it is too late to repent, or that if we repent, we can misse of mercy. No, no, the *fountaine* stands open, (alwayes open) in the house of *David*, for sin and for uncleanneffe ; and this *unclean* person (as *Paul* calls him) if he repent, he shall finde mercy : God forbid we should have such a thought, as though this sin could staine so deepe, that the blood of *Christ* could not fetch it out ; our meaning is, that whilest the conscience is awake, and we have a faire offer made us, by the Word and Spirit, knocking at our hearts ; it is good wisdom to take Gods offer ; delays be dangerous, for if we will not know the day of our visitation, God may ; and what if in justice he shall refuse to give us to repent ; then let our friends move for us, God will not heare, were they as good as

prayer

prayer as ever Iob, Daniell, Naab, and Samu-
 were. Let such then who are in this offence,
 come in by all meates, in all hast to the Lord;
 and when the Angell moves the water, step
 into this kings Bath, this Fountain, this ho-
 ly well: know that G O D would never move
 our hearts thoroughly to repent and re-
 turne, had he not a meaning to pardon; and
 to accept us: looke into the 1 Cor. 6: and
 we read, that some who were ⁱⁿ sinfull
 were yet sanctified, were washed, and are now
 with Christ; and if they then, why not some
 now? It is not to the purpose, that they were so
 before their callings, sith Divines doe agree;
 that there is no one sin that a man may com-
 mit before his calling; but should God leave
 that man to himselfe, to his lust, to Satan, he
 might, and would, and should, commit the act of
 the same sin after: neither lies there any rea-
 son, why on our repentance, a sin done before
 is pardoned; and the same sin if we repent
 after, must stand unpardonable: or that a man
 may repeat, of a sin done before ones conver-
 sion, and not repent of the same sin after:
 adde but this, that the sin committed before,
 is in it selfe greater, than the same sin commit-
 ted after; for before it is done with a ^{full}
 swing, saying that perhaps, the law of nature
 and in-bred modesty, doth at the first make
 some recoil; but after calling, there being
 some seeds at least of grace in the ^x will, there
 is some inward opposition made; it is not
 done without some saying y (nay) in the law

αμαρτια
 αμαρτια
 τα.

There is
 not such
 a thing
 in sin-
 ning.

There is
 not such
 a thing
 in sin-
 ning.
 y Rom. 7.

of

Part I.
Chap. II.

of their minde, and so the sin is the lesser. Now if repentance could doe it at first, when the sin was greater; can we question, whether repentance doth fetch it off, when the sin is lesser? Indeed, if no repentance, no healing, no not of the least knowne sin; but if wee repent all our Divinity lies upon it, that ~~such~~ shall be pardoned; and that God hath not peremptorily bound himselfe, to deny repentance unto life to any sinner, except *(the)* blasphemers against the Holy Ghost; is a point agreed on, in our Schooles and pulpits. Indeed, if such as are in this soule faule doe finde, that it workes *stupidifying*, that it seares, takes away the inward power of discerning things, *that are not convenient*, deadens our taste; if such finde that their inward touchstone hath now lost its vertue, the danger is a great deale the greater; because such having little or no feeling of their estate are not as yet in the way to repentance: but if such finde it a *fiery dart*, burning like any poyson, working a world of troubles in the minde, and a fearefull consternation in the conscience; then there is the more hope, that true humiliation and mercy is not far off: such have a *faculty* in them, which will worke out of their seares a desire to be eased; and if once upon sight of the promise, they conceive hope of mercy, they are in a faire way to repent of their wickednesse: and that God who hath made tender of his mercy to worse than Sodomites will receive those to favour
upon

upon true sorrow for what is past, and steadfast resolution to doe so no more, for the time to come.

And here I will leave this uncomfortable argument, wishing all who meane not (say they doe scape hell) to carry the smoke of this sin to their graves, to flye from it.

Qu. Whether a sin be the lesser or the greater, because it is done against conscience.

Sol. When a thing is done from which ones conscience would faile restraints one, then it is said to be done against conscience. 2. If we will take it so large as conviction, then Satan sins against his conscience, for he is convinced that it is evill which he doth. 3. Sometimes the sin is the worse, because it is not against any act of conscience; as when the conscience is dead, or seared and saith nothing, because it feels nothing; or when conscience is so willfully blind that it sees nothing, and therefore saith nothing; here is great contempt when men will be ignorant a purpose, because they will keepe their conscience as quiet as a clock may be; I say, this shewes great corruption, because man is naturally very desirous of knowledge. 4. When the sin is done against the voyce of a speaking conscience. If we take part with the sin against the conscience, are angry that our conscience would not let us take that free delight in sin nor give that full consent to sin, & are not willing that conscience should say any thing unto us when we have done;
in

Part II.
Chap. 11.

in this case the sin is much the worse, and shewes much strength, in that it is thus done against conscience. But now if we take part with the vice within, & are hartily sorry that our temptation & our passion meeting together, doe beare downe the power of conscience, and doe, doe what we can take part with the reluctance while it is a doing: and when it is done, nothing in the world troubles us more than that we did not give way to the act of conscience, and keepe from the sin, and doe joyne with our conscience against our lust, and are putting more strength into the power of conscience against another time. In this case, when I say we take part with the conscience against the sin, it makes the sin the lesser, but when (as I said) we joine with the sin against the conscience, then the sin is the worse; for here lust and corruption rules and doth all.

Q. Do not unregenerate men take part with their conscience against their lust?

Ans. Some doe, sometime, in some cases, as with the conscience against sinnes contrary to the light of nature, and with such morall habits of vertue as some are partakers off, against lust and vices, contrary to those morall vertues: and one may finde it that the will (as endued with vertue) is in the unregenerate set sometimes against other powers and sometimes also against it self too, (as it is corrupted with vice) and in this sence here is found in them the will against it

it selfe, some strife in the will with the will; the 7 Philosopher doth teach that drunkards doe use to feelee some remorse, and *his incontinent person* feeles within him some sensible strife betwixt vertus and vice. Now in this case his morall disposition may make him to take part with his conscience against his motions to some vice, and when it doth, his vices have an infirmity and a weaknesse in them, and are the lesser. Heere then lies the difference, that though his vice be the lesse for this cause, yet it is a vice not onely in him, but to him, because he hates it not out of love to God, and doth not what he doth, in taking part with conscience for Gods sake. As all is said to be flesh which is not spirit, so conscience, and all in an unregenerate man is nothing but flesh. But now a regenerate man take part with his conscience first or last, before or after against all finnes, against conscience that he is awar of, and doth it but of the love of God and of his Word, and out of the power of grace, and is in a true hatred against his corruption, not (to use their language) *as a vice* but *as a sin* done against the word and law of God, and thus his sin is not imputed to him by and through Christ Jesus. But of this perhaps more in a more convenient place.

To returne from this digression, I say, all care must be used to keepe off unnaturall passion: the sting of conscience is great, the cure is hard, and so much the more difficult be-

Part I.
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1223.

2 Ed. 1. 7. 47

1. 1. 160

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Part II.
Chap. I.

cause what for the danger, and what for the shame of them, men cannot be easily brought to make their mind knowne to any man: which gives the greatest advantage to Satan to worke his will upon us: but if any be overtaken, in any hand, let him send up to God; and in case God put him off, our with it to some spirituall man, who must and will, and as God shall be pleased to blesse his labours, shall restore him with the Spirit of meekenesse.

Gal. 6. 1.

CHAP. XII.

Of Naturall Uncleannesse.

NEXT we are to looke over those which are naturall; called naturall, because that nature hath an end in them: for (though the wrong way) in unlawfull lust, yet they tend to the propagation and continuation of mankinde: and first for such as are single, then for such as are married.

SECT. I.

Rules for such as are single.

SUCH as are single; if God give them by the use of his meanes the gift, let them keep

keep themselves so, if they be wise: If not,
then marry; and so marry, that they may at-
taine a principall end of marriage: Paul gives
wise counsell to parents, that they suffer not
their Virgins to passe the flower of their youth; his
meaning is, when they have need of; and a
hinde unto that estate: else he tells us what
labell. And here many of our Gentry are
to blame, who keepe not their younger sons
so much from marriage, but they do possit and
thrust their daughters on this estate, albeit
they have no mind or need, which is a mis-
ery; as to be made to eate when one is not an
hungered. A void all extreames, and when
God and Nature call, go in any hand, and
that in time; and not stay till the Lusts of
youth, which marriage is to cure, be past;
have the house first all on a light fire, and
then goe about to quench it; whereas mar-
riage is ordained to prevent and kill the lusts
of youth; and know that If we be about to pro-
vide for our children; then in hope that ere
long it will be had, children will containe
and hold in the better, (as Chrysostome ob-
serves) but in case that they see that we make
no hast, take no care, they will marry them-
selves, or else ease themselves by some ungod-
ly courses. The counsell then is, to make all
good hast to enter them into this estate in
it time; and in the *Interim*, to maintaine
their naturall modesty, and spirituall chastity
all we can: speake not an immodest word;

Q

look

Part II.
Chap. 12.

2 Cor. 2. 26

1 Cor. 13. 12

1 Cor. 13. 12

1 Cor. 13. 12

1 Cor. 13. 12

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Part 1 I.

Chap. 12.

Temptation et al.

Alen Genesl

h. c. 30.

d Philo. De

vis. content.

Aug. de Civ.

Dial. 2. c. 18

Chrys. Hom.

74. in Mat.

e Chrys. sup.

Cels. 4. do. 12

looke not with unmodest looks, use not any light action in their presence. A Roman was degraded for that he did but kisse his own wife before his children, and the ancient Christians were very curious and dainty this way: & their order was, that men and maiden sat so at Church, that one did not, nor could not, see one another; the women kinde had their vailers: And in the East Churches, I am sure Virgins and Maids, were not used to come at marriages; we cannot doe too much this way; and many take such liberty before, that after marriage they do rue it all dayes of their lives. Many stay to provide a rich match, till it be too late; for all the while the streame is dammed up with untempered matter, it doth and will rage the more, and a vent one way or other, it will and must have: and hence we see, that such as are kept from that estate by a kinde of force, ate the worst this way that be this day in the world: as you see Iesuits, Fryers, and Nuns. It is our corrupt humour, so be stronger in our passions where we are denied; and a wound bound up and healed, rankles worse than if it were open: which made the Apostle to call that Doctrine (which forbids marriage and gave not the gift) the Doctrine of Devils, for it puts a man upon a necessity of sinning a sin, and so foule a sin as uncleannesse, and for want of a naturall streame, to run over into unnaturall practises, which doe carry a man and woman much beyond the line, and put him

him far and far from God. And this makes way for some complaint against **Widowes** states, which in some, chiefly of the younger sort, must needs prove a practise of Devils in the Apostles sense, because it doth thrust some women into a necessity of sinning. **The** Apostle doth counsell the younger widowes to marry, to beare children; else saith he, they will, not onely they may, but they will marry and wax wanton against Christ. All that is said is, that these widowes may mend it and marry if they will; but it is hard for women to turne themselves out of house and all, rather than sin: and if they have nothing, who will have them as things goe now. Indeed amongst the Jewes, where they gave money for their wives, this exception would be of some force; but now amongst us, where money makes the match, they may sit and fry long enough, ere any will make suite unto them to marry them, when they must on their marriage be outed of all. What ever they think they may be able to do while the husband is alive; yet when the man is dead, the widdow is in danger to sing another song: we care not much for that we may and must have, but when it is denied us, and we are tied from it; then as in the Gospell, they told it abroad the rather, because Christ bid them tell no body; so the passions of women will rage the more, because now they must not marry; and a young widdow will be lesse able to containe and be chaste than when shee was a Virgin. They

Part 11.

Chap. 11.

1 Cor. 7. 8.

Sic uent

mulieres magis

sat mariti

per mortem

orbatur, non

circumdans ut

res viduas:

de fidele

tan en vidua

peius confor-

tem, quia ibi

fre, acutius

ab uisum or-

uulatione est

periculum,

Par. in 1 Cor.

7. 8. 9.

8 1 Tim. 5. 14

b Tertius

11. c. 11.

Part. II.
Chap. 22.1. Galde loc.
off. 2. 6. 2. 3.
2. Plato de
leg. l. 1. Arist.
prob. 2. 2. 3.
l. 4. 5. 1.- 2. 2. 2. 2. 2. 2.
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defined by the Lord, longer they cannot live, sooner they shall not dye: I will not deny, but want this way, may and doth in some bodies breed diseases, as both 1. Physicians and. 2. Philosophers teach: but I hope no man hath this in his head, to bar widdowes from their necessary liberty to marry when they will in the Lord, a purpose to kill them up with discontent, or to cast them into any diseases. I would I could perswade men to consider the matter, and make their case their owne; and then say, whether setting aside all opinion of merit and supererogation, the case of a Nun be not easier, who is cloistered up from having to be amongst men, than of a widdow in a widdowes estate: whose life is to be up and downe in the world, and have much society where men are; and yet must not be married, except some one will come and have her with nothing. Examples of any that have so done are so rare, that in my experience I never knew any.

SECT. III.

Rules for such as are to be married,

NEXT when we are to enter our selves or ours into marriage, we must see to the chiefe and the principall end, which is (as the state of man is since the fall) to keepe a man chaste: he that makes marriage to be the meanes in his intention to make himselfe rich,

Part I.
Chap. 12.

1 Tim. 4. 3.

1 Co. 7.

*Et qui impe-
diti sunt ex
sponsis sci-
laris quod non
sponsae illis
impedimento
fuerint, sed
voluntas qua
male usantur
sponsis, Chry.
in Hae. 26. 7*

rich, marries in the flesh, and not in the Lord, he cannot with any face invite the Lord to the wedding: Mammon, not the Lord, doth lead the Bride to Church, & the Apostle saith, it is not good for a man to touch a woman, but yet saith he, to avoid fornication: he saith not, to pay debts, to get money, to make one rich; let every man have his owne wife: but to avoide fornication, Matrimony then was ordained, to make men and keepe men chaste, and not to make men rich. And we doe finde, that many of those who marry to be rich, which is their end, & have rich wives too; after marriage, do attain neither their own end nor Gods mercy, & after are neither rich nor chaste; & then they fall upon marriage, with many heavy complaints, cries, & that if there be any hell above ground, it is in marriage. We must then be before hand, and marry so seasonably for time, and so wisely and proportionably for age and other convenient circumstances, that it may preserve our chastity. It is somewhat too late to bring water when the house is burnt; as soone as the sparkes arise and it begin to grow towards burning, and we see the smoke up, goe to Physick; there must be no time of lusting, what ever there be of woiing: many complaine of too much trouble in that estate, it is because they bring sin with them thither; there be too many who are afraid to marry, but not to sin, and at last, when it is heard late, marry they doe, and rue it all daies of their lives: conceive but what the horror

horror of uncleanness is like to be, in that there is in the sin of fornication, a staine above other sins, in that it makes ones body the member of an harlot; in that it doth defile the soule, (as in their manner all sins doe) in that it doth defile the body in making it an actor in the sin (as many other sins doe) in that it doth also abuse the body, in making it the member of an harlot (which no other sin but the sin of uncleanness doth.) And all this will presse hard on the conscience, when time shall serve, that in sinning this sin, that body is thus made the member of a strumpet; therefore prevent all by holy and timely marriage.

Part II.
Chapt. 12.

1 Cor. 6. 15.
Solomon. in
1 Cor. 6. 18.
49. 18. di.
cedunt.

SECT. III

Rules for such as are married.

WHEN entred into the estate, we must be convinced of the greatnesse and foulnesse of the sin of adultery; it gives a sore blow to the knot it self; it is cried out of exceedingly in the Word, it cuts a sunder the finews of families; we must judge of it by the Word, not by the world. Once (I am sure) amongst the¹ Papists it was placed among the lesser sins, and because too many every where stand guiltie of this sin; the world hath not a right judgement of this sin; it doth corrupt the mind of a man, and takes

1 Cap. Eas
Clerici extra
de judicio,
Ere. Jac. Cu
jacio repre
hendis in re
cis. posthum
ad c. 4. Eas
clerici.

Part II.

Chap. 12.

Neh. 12. 2.

Judg. 16.

Aug. in Gal.
2. 4.Aliquid est
hominum ad-
ulteriorum.

Object.

away the use of the power and faculty of discerning: it brought ² *Salomon* the Wise for a time to runne into idolatry against common sense. And ¹ *Sampson* the Strong, (made a Iudge of Israel, by a miracle from the Lord, and therefore no foole) though he knew that the harlot would betray him, yet when he had once tasted of it, he did so lose the use of his right wits, that for his heart, (during the temptation) he could not forbear: we must not then thinke of this sin, as the world doth, but as the Lord doth; we see custome takes away feeling and judging exactly of any sin; In the very Church it selfe, and that anon after Christ, we find that by reason of use, the Christian Gentiles held fornication to be scarce a sin, as we may see in that Synode in the *Acts*; and the second Chapter of the *Revelations*, a trick of youth it was counted, and is amongst too many but for a trick of youth, yet for such tricks, God (the just) will damme men in hell, unlesse they repent. In *1 Cor. 6. 9, 10.* we read, that fornicators (as distinct from adulterers and adulterers, shall not inherit the kingdome of God: and againe, fornicators and adulterers, though men doe not as they should, yet God will judge. Yea, but say a man lye and live in the least knowne sin that is, he must not inherit the kingdome of heaven: and therefore this is no argument to prove these sins to be great, because they keepe out of heaven. But these sins are named above others, to shew that a man cannot be

be a fornicator or adulterer in *trabit* and be in Christ. A *common* practiser and worker of those sins one cannot be, but he must and shall allow them; they are of that nature that they will *lord* it where they be made afraid of; but other lesser infirmities a man may *pe-*
rice them commonly, and yet not allow them, and so notwithstanding be in Christ Jesus. These then be sins, whose *ordinary* use cannot stand with grace, nor is agreeable with ones being in Christ, and by that meanes they are said to barre out of heauen (over lesser and smaller faults) and *thw* the argument is good and firme, hence to prove them to be great sins; What then love cannot doe, let feare doe, for God doth punish these sins with a *chiefly*: see this in Peter, *m* The Lord knoweth how to preserve the unjust to the day of judgment to be punished, but *chiefly* them that walke after the flesh in the lusts of uncleannesse.

Being convinced of the hainousnesse of this crime, the next is, that the marriage-bed must with all care be preserved in all purity; the temptation is strong to fornication, stronger to adultery; for the worse a sin is, the stronger is the impulsion of Originall lust unto it: and Satan is more eager to make men adulterers *after*, than fornicators *before*: but here is the difference, that (as I shewed before) except a man hath the gift; he that will not take Gods medicine and marry, let him doe what he can, use any, use all other meanes, yet he hath no promise it shall doe: but when married,

Part II.

Chapter.

As there is a difference betwixt *ob-*
er and *ob-*
er; to be drunke and to be a drunkard.

One act doth not ever demonstrate.

m 2 Pet. 2.
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Bar. 1. 23.
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Paul I.

Chap. 22.

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 22. 22. 22.

Eccl. 7. 26
 Pro. 22. 14.

1 Cor. 7. 5.

ried, use the meanes, and we have a promise, and an assurance that we shall be kept undefiled, let sin and Satan doe their worst. The chiefe and necessary meanes to maintaine conjugall chastitie, is for such to love one another; it is not the having, but the loving of a foake-fellow which doth keepe us cleane and chaste. As in other matters so chiefly in this, love is the bond of perfection Col. 3. 14. it holds all together; let a ship be made of the best timber, have the best tacklings, have the best Pilot that ever the sea saw: yet if the boards of the ship be rotten, all will sinke, and drown: right so, name what we will, aske and have it in the married estate, if love the bond of all be wanting, all will runne to ruine, the key will be under the doore and worse too, therefore above all see there be nuptiall love.

2. To keepe in with God in other matters: for that man, with whom the Lord is angrie, for some other former matter, is in danger to fall into the hands of a^m filthy woman. We must not then by lying and living in any other crime, give God cause to give us over unto this sinfull sinne.

3. Such must be chaste betwixt themselves; beware of excesse and defect; Divines tell of excesse, but if there be too much, there may be too little, also what means that phrase of Paul, lest Satan tempt you for your incontinenzie: there must be quenching, not provoking of lust; raging lust is a great enemy to love, & it is of it selfe raging, and is loth to be contented with

one,

one; and if not with one, then indeed and upon the matter with none. Dalliances are forbidden: first, words and talke full of obscenity betwixt them two is not lawfull, they must not by words corrupt one anothers chastitie: it is worse than to raine the chastitie of a stranger, for that here is or ought to be most love. What if no body be by, yet God is by, and chastity the *beauty* and *honesty* of the estate is by. Secondly the eyes must be pure and chaste; else the next will be, that the eyes of such will be full of adultery, it crosseth the end of matrimony, which is not to fire, but to extinguish lust. I have read, that it is against the Law of Nature, for one, without necessary cause to see his owne nakednesse; but what ever credit we give to the judgement of men, we have it in the Word, that *Adam* and *Eve*, when there was no living creature by; the very instinct of nature did teach them to make coverings to hide their nakednesse, from the sight one of another: this I am sure, that the Lord doth use to correct such intemperate courses and practises, with strong and vexing tentations after strange flesh, this is the ordinary effect of this abuse; and they who shall avoid such irregular pranks, shall finde a sweet enjoyment one of another, and true affections stirred up with more naturall delight and heavenly content. *Isaac*, I know, sported with his wife, but it was, (no body being by) and what if it were such, that the King who over-saw all, knew thereby that

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Paul I.

Chap. 22.

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2 Pet. 2.14
1 Pet. 2.14
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1 Pet. 2.14
1 Pet. 2.14

Part I.
Chap. 12.

Gen. 39. 25

Modesty
keeps the
key of Cha-
stity.*Quod uirum
habens in
modis bonum,
perdit pec-
candi Fre-
quentiam. Sen-
de vit. Beata,
cap. 12.*

that she was his wife, yet it was in all mode-
sty, for no such dalliance nor sporting, is
allowed to a man with his owne Sister, for
this sporting did discover to an heathen, that
he was her husband, although he gave it out
that he was her brother: But it was not of
that nature we now treat of. That the Patri-
archs and Matriaches carried it with all pos-
sible modesty in those dayes; we may see it
cleare by the story of *P Jacob and Leah*. Be-
leeve it, modesty is the best preserver of nup-
tiall chastity; marriage is no stale nor cover
to any uncleane and base practises; love doth
no unrightly nor unseemely thing. I spare to
speake what way it useth to make for base
tentations, to end with others, when couples
goe too farre this way, betwixt themselves,
some tel us that intemperat & unbridled lust,
is no better than plaine adultery. But (under
correction) this to me seemes to be a stretch-
ing of the phrase, if the meaning be that it
may be as great a sinne and so (no better) I
have nothing to say to that, circumstances
make much in aggravating sinne, but if the
meaning be that it is *plaine adultery*, that can-
not hold. Properly a man cannot commit a-
dultery with his owne wife, thus for a
golden tongue or pen to speake or write may
doe hurt. Tis better to call it uncleannesse,
than adultery, uncleane a man may be, an a-
dulterer one cannot be with his owne wife.

4. The bed must be sanctified, and kept
undefiled by the * Word and Prayer. The
Word

Word is as Divines shew us (up and downe) a mighty healer of this corruption, and it stands like a strong Tower, against all these base uncleane lusts. To the Word, there must be Prayer adjoynded, else we rely too much on the Physick, and it is not like to doe: and if Physick worke not right, it makes one worse; and so here, as we finde none so uncleane as some married people; God must then be sent for, to blesse the Physick to the soule: other things we know, as eating and drinking must be sanctified by Prayer, prayer is then rather and more to be used here, because the passion is so strong and reason so weake: Where reason is in a manner put besides its present use, there I hope prayer hath greatest place; eating is to take away the naturall passion of hunger, and drinke, of thirst in the body, and victuals have a naturall property to take away hunger, & thirst, yet we are to pray over our meals; but here the ordinance is to cure sin, to worke on the soule, to heale a strong corruption, which cannot usually be done without the influence of heaven; and thence it followes, that we have cause to pray more in this case, than in eating and drinking: praying, I say, there ought to be, say (by way of supposition) that prayer at meat would take away ones mind to ones meat, why then we would counsell one to pray for a blessing before-hand: so here. To pray will bring in the blessing of God, which is all in all in spirituall medicines, as this is, being,

Part I.
Chapter 1.

1. Tim. 4. 5.

Part II.
Chap. 12.

Pro. 9. 19.

Ver. 15.

Ecc. 13. 4.

being, as I said, to cure the sin of the tongue; prayer will keepe men that they shall not surfet, and so come to a loathing nor fall into a defect, here must be a *satisfying*, as *Salomon* sayes, and drinking away our thirst at our owne Cesterne, lest we hanker after a strange fountaine: prayer will make a man keepe himselfe, from all base and absurd abusive dalliances; it will make and keepe the bed *undefiled*, and encrease love and mutuall affection. Love hath a sure foundation; when it is built not on beauty or wealth, but upon prayer and grace. Here by the way we may note that as goods (whose epitaph it is to be vanity) (*Eccle. 1.*) are no foundation for one to build his love one, so goodnesse must not doe all neither, a man is not to love his wife neither onely nor chieflly because she is good, for she may loose all her goodnesse (as all on all hands grant) to the last and least degree, and the sence of it (for a time) quite, insomuch that she may think of her self that she hath none at al: so may her husband think, & then where is matter for love. If love be built onely on that? How then, why our love must be built chieflly on (the most) of the King of heaven, whose peremptory will it is that husbands (must) love their wives, and wives their husbands: And the precept of the Lord holdes in all temptations, conditions, cases, persons, poore and rich good and bad, if there be grace also so much the better, more strings to our love doe no hurt, but the key of all, which

which chiefly doth it in all, and onely is
 enough to serve the turne, is the strict pleasure
 of the Lord, which will of his be subject to
 no diminution, alteration, binding to love a
 bad y^oak-fellow as well, though not as much
 as a good : Aye we say not too much, if we
 say though not with as much love simply,
 yet with as much matrimoniall love (as such)
 and he is in the right, from of sincerity who
 can and doth thus love his wife for Gods sake
 and in obedience to his law, be she never so
 bad, so froward. Satan cannot abide to see
 men and women in this estate, to live in quiet
 and love; and this makes him to use all
 the art and power he hath to trouble the w^omen
 to blow up the affections after a wrong
 object; for then when such lusts are in, love
 goes out: he knowes, that the droppings of
 love will keepe us from the weedes of such
 immoderate desires, which makes him to goe
 all the wayes he can to worke, to fill the head
 full of surmises and jealousies, the heart full
 of extravagant lusts, and all to marre the b^en-
 ediction, which ought to be betwixt couples: the
 house, the towne, is out of quiet, when for
 are out of love: all which falls upon such as
 are married to be as watchfull and carefull: to
 keepe all right, to remember that it is the c^o-
 venant of the Lord, that it is not made by man
 but by the Lord; all covenants else that are
 lawfull are (as far off) the covenants of the
 Lord and done in his sight: but here the Lord
 is a party and God hath a speciall hand in this
 bargain: e;

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Pro. 2. 17.

Part II.
Chap. II.

Gen. 22. 26

bargain; & he sees (as within book) quite thorow, & is acquainted with all our thoughts, hence that phrase, *to marry in the Lord*; wherefore we must in thought, in word and in deed, keepe close to the party, the Lord hath bound us unto, and wherein we have entred into bond: *to the Lord* for our faithfullnesse: such then must be a ^u covering to one anothers eyes, else the heart will not stand cleane, and the meanes before prescribed, and other both naturall and morall directions, which we finde up and downe in Writert, must be used with all care and conscience, and much diligence, and all little enough: our nature is catching this way, and once in, it is not so easie to come off, but rather to runne in this case further and further off, or else grow into discontent, pangs of conscience, terrours of heart, inward gripings; out of which if we come the right way, it must be with much bitterness, after we have waded first thorow a kinde of of purgatory: if we never claw off those gripings the right way, then such run into a feared conscience, or which is worse, breake prison, and thrust themselves out of this world the quite contrary way.

CHAP.

CHAP. XIII.

Part II.
Chap. 13.

Certaine Medicines. 1. To prevent uncleane lusts, 2. To cure the Effects of them.

I Meane now to grow towards a conclusion, and the rest shall be taken up in some directions.

1. To prevent these Lusts.

2. To helpe against the two effects of these lusts, viz- 1. Horrour of the tentation. 2. The deadly blowes of senselesnesse which they give.

SECT. I.

To prevent uncleane lusts in youth.

FIRST, for such as are young; these are called the *w lusts of youth*; they are most strong in youth, and come on worst there: because that their affections are strong, their judgements weake, and youth doe conceit that they may take some liberty this way, and no man must aske them why they doe so. They must be exhorted to flye the lusts of youth; *Timothy* was young in age, but old in conditions; a very true penitentiary, a drinker of water, a very weake crazie body, a great paines taker, a man fuller of grace than ordinary, being an extraordinarie Officer in

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the

2 Tim. 3.
23

Part I. l.

Chap: 13:

the Church; and yet *Paul* calls upon him being young: what, onely to avoid? No; what, to runne? No, but to flye from the lusts of youth, make all post-haste away from them. If *Timothy*, such a chaste and chastened peece as he was, had need of such a warning-peece, then all youth have great need, * not to come neere the doore of her house as *Salomon* doth advise his young Saint.

* Pro. 5.8.

SECT. II.

To prevent uncleane lusts in old folkes

In old.

SEcondly, not such as are old must cry holiday, and thinke that no danger lyes this way: alas the day, age will kill no sinne, it is *Christ* and grace onely that can cure any lust, else there were a sinne for the death whereof in all, *C. H. R. I. S. T.* did not die if (I say) this be sound that age doth kill it in some: Such then as are in yeares, must not cast away their weapons, but walke in feare and care this way, yea, though they be good people. I know the body is then coldish; and there is not that stirring with that strength: but if *Satan* come and blow the coales, there will rise a great flame, a mighty burning: an old house will fire quickly, and so will old people, if they let *Satan* alone. *Job* was not young, and married he was too, when hee said, *7 he made a covenant with his eyes, taking bonds*

1 Tim. 5.9.

7 Job 31.1.

Part II.
Chap. 12.

a Job 12.

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cylarig. de
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2. Arij. de
nim. l. 1. c. 3.
a Turpe est
cum stato
senectute, &
desiderio,
libidinem
mores melius
conferre.
Nam, erat. 40
p. 648. Edit.
Paris. Turpe
senilis amor.
Petrarch. R.
p. 11. 5. Ep. 3.

bonds of his senses that he would not be
cathced with a maid; & maidens are more in-
ductive this way, than such as are married.
• Job, not such a man in the whole world a-
gaine, a chaste man, a married man, one that
had children, and now somewhat in yeares,
and yet you see his care and circumspection
this way. No man must then thinke to walke
at large, because he hath the remedy, and is
now growing towards his last declension.
Saint ^b Hierome saith, that his face was pale
with fasting, that his body was cold, his flesh
halfe dead already; yet he complaines, that
in his withered carcase the flames of lust did
boile, and that his minde was inflamed, and
even all in a scalding fire with fleshly desires,
and old he was also; and therefore we see in
the best men that be, age of it selfe is no pri-
viledge; none must dare to beare himselfe
bold on his age: Satan can helpe an old man
and woman to a wanton eye, to a young
tooth; sin is not so much in the act as in the
affection, it lies in the root: and God will
suffer such an one sometimes to fall into burn-
ing passions, that by his owne experience he
may learne to know, that sinne is properly
and immediately in the soule, and the ^a soule
grows not old; and that grace, not age, must
be the death of sin: now ^a an old man to fall
into the passions and lusts of youth is mon-
strous, and proves almost incurable. To see
an old man covetous, is no such strange sight,
but to see him lascivious is a great eye-sore;

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as to see an old man to be effected with the Gowt and Stone, (the diseases of age) is not so much, but to see an old body to be taken with the diseases of youth, is a strange sight, and proves most dangerous; as to have the small-pox, the wormes, and other diseases of children; so in his soule, to finde an old body wantonly given, to be carried away with affections of uncleannesse (which are properly and commonly the lusts of youth) is dangerous: I wish then old people to keep off, and not to thrust themselves upon the fire, relying too much on their age; yea, say that a man hath passed over his youth, with some freedome this way, and it may be, hath not felt himselfe much given after this veine, yet he were best see that he hang not loose when he comes to yeares, for we have the confession of a most strict and godly man, ^b Gregory Nazianzen by name, who having in his fresh and younger time, carried a good hand over these lusts, when old and even done, he cries out that he was haunted and pestered most miserably with them. And ^c David a better man than he, yet it was in the afternoone of his age, that he fell into adultery: And when ^d Salomon was old, saith the Text, he doted on out-landish women: how comes this? Like enough, because men being young feare themselves, when old, they thinke the worst is past, trust too much to the advantage of the body, lye not in their armour, have not their weapons ready, and then

^b In Carmin.
De rebus suis
et de C. amitt.
anime sue.

^c 2 Sam. 11.

^d 1 Kin. 11.

3, 4
Neh. 13. 26.

then Satan is too hard for them. 2. When old, then men are subject to much spirituall pride, and that perhaps, because they stood so free from this sinne, as though they had beene somewhat in themselves; and now to cure that spirituall sicknesse, this base temptation is suffered to molest them. 3. If they had beene thus set upon, when hot and young and full of sap, with such strong motions this way, like enough they should & would have sunke and yeelded: and G O D will have such know by their owne feeling, what these lusts mean; wherfore that they may not receive that hurt by the temptation and impulsions, they have their hands full of them when old and cold, who did scape them, when greene and young. 4. When and while young perhaps some bodily weaknesse held them in, which being healed in age, the fire breakes forth. 5. When young some retired imployment stops all, which being removed in age, out the passion comes. 6. Many be occupied with wild diverting phantasies in their youth, that they care not for marriage, but when old and waxen sad, they grow very desirous of it. 7. When yonger perhaps God for some speciall reasons gave them the gift, which when elder he takes from them. However, I wish both young and old, by all meanes to beware of this Snake,

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SECT. III.

Rules to prevent unclean lusts in all both old and young, single or married.

THirdly, whether they be, or be not given to this sinne, yet care must be used, to be as much as we can out of the way, when the temptation doth come; such as are much given to this sin have cause to looke round about them, because Satan hath such a potent friend in their bosome, he holds a side and a faction in the hearts of such. This sinne is a sinne which is much drawne out by the tempter of the body, it holds more of the body than many sinnes doe; as we see it shewes not it selfe, till the body comes to such an age: it may rather than many be called a bodily sin; if then we finde that by the constitution and graine of the body, as also by sinister education, or otherwise the minde and heart runne much or more than ordinary this way: such must be at it day and night, to keepe the occasion away all they can from them; to keep themselves away from the occasion, not to be within (as it were) when Satan comes, to call in for all the helpe they can, to put the matter into Gods hands, to weaken the corruption, to pray him to breake the blow of the temptation, or else mightily to strengthen us; as knowing that such walke in the midst of dangers, and by care and feare and other meanes, it is brought to passe, that such as
have

have most inclination to uncleannesse, prove the chastest of all: That is not properly chastity, when a man hath no minde at all, but frigidity.

If but a little given to this sin by reason of his temper or so, he may thanke his body; but when a man feeles raging lusts, and yet by resisting, by chastising his body, by praying, fasting, by following God in the use of his remedie, by begging chastity from heaven gets power and strength, that is the chaste man. There is no lust so hot and violent, but Gods medicines being rightly applied, will coole and heale. But yet such as are not very violent that way, by reason of education, being ever kept under the wing, or of complexion, or because as yet by the providence of God have not been much tempted; such are also apt enough to fall, because they doe not suspect themselves, care not to goe armed because they dreame of little or no danger; now here Satan hath great advantage, for be the inclination this way with the least, yet if we beare our selves bold, and Satan be let to have his way, he will make a mountaine of a mole-hill, and bring men to a miserable passe with scalding affections; let him (the Divell) have leave to blow the fire, and then (in respect of this sinne) the most naturall chaste man in the world, shall have cause enough to cry out, *O wretched man that I am.* Such then as feeles no great matter this way, must yet be wise, and keepe watch and ward, not thrust themselves upon the Divels dan-

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gers, least they smart for it.

Both old and young, single, and married, more or lesse addicted to these passions. All I say, all are to see that they take these caveats.

1. Religious people must take heed one of another, least beginning in the spirit, they end in the flesh, and chiefly of such as have done them good in their soules. Many when they meet thinke no hurt when they come nigh one another, but are the worse one for another ere they part: it is no hard matter for Satan to turn religious affections into carnall: we see in the Elements that are Symbolicall and agree in one quality the transmutation is easie, as of water into aire, because both agree in moisture, so here because some godly men and some godly women beare a deere affection and love one to another; there lyes danger, lest Satan cause it to degenerate into fleshly lust. This caveat is in Paul, *Rebuke the younger women as Sisters, with all purity, 1 Tim. 5. 2.* So that a mortified Timothy had need see to it, that when he is to rebuke young godly women, he doe it, not with some onely, but with *all* purity and chastity, for feare of the worst: So Paul writing to *Titus* doth not command him to teach young women *himsel*, but to wish *aged women* to teach young women, *Tit. 2. 4.* And this (I thinke) for feare of what might happen. 2. Care must be had of such as are our kindred in the flesh; the sin is incest, and being great: our

Originall

*in Filia--sa-
militatem
vel secretam
collocutionem
vigare, Aug.
de Temp. ser.
250.*

Originall sin, when once the vaile of modesty is drawne, and the wall that nature makes broken, then, I say, our corrupt flesh grows even mad after this sinne, as in *Amnon with Thamar*. The change is easie, from naturall love to carnall. Againe, such as are neere in blood, thinke they may make bold one with another, and many times feare nothing till they are caught, ere they once dreame of it; and then the world takes no notice to see men and women who are of alliance (any thing neere) to f toy and sport one with another, to be together and alone too, which sometimes proves but a cloake for most abominable incest: I could therefore desire such to see to themselves, and beware of the least motions and occasions of this foule vice. The like for affinity, I propose it to men, not to come too neere the daughters of their wives by a former husband, nor the sisters of their wives, nor women to be too bold with the sons of their husbands by a former wife, nor with the brothers of their husbands, least too much of the affection he beares to his wife fall on his wives sister. Satan can turne hands here ere we thinke of it, and make carnall lust out of that love, which we beare to our wives kindred. Adde but this, that the daughter or sister of the wife carries many times the proportion of the wife, and out of that, the Divell can suck much poyson; to draw the man to dote on the sister or daughter of his wife; as on his wives picture till it goe so far that all is

too

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The King
knew *Isaack*
to be more
then *Rebec-
cas* brother,
because he
spored with
her.

f Duke's fra-
ternus sub no-
mine fratris de-
genus Est
mibi libertas
secus: secretis
loquendi, *Dub*
Mss. 19.

ST. C. 110 2

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too little for the sister, nothiug but bitterness left for the wife : and what tentations of wife-killing and the like, Satan can distill out of these base and monstrous births, I leave it to others to judge.

3 Great heed is to be taken of such as are under our power, as of man-servants and maid-servants, and rather if they be godly and comely, they are in our way every day, come neere our persons, are too apt to yeeld to please us, because we can pleasure or displeasure them : and Satan useth to tempt on both sides the hedge if he can. See this in *Issepbs* Mistris; hee was a servant in the houle, gave her no occasion, onely she let her eyes fix on his person, he being a very proper young man, and a little she was overtaken and went so far, that no bonds of modesty could hold her in; and when *Issepbs* had got off from her, thes Text saith, *he came no more where she was*. The occasion must be put away in all these tentations what ever we doe. Many thinke they must get the conquest, and yet keepe the occasions by them still : No, *Issepbs* mistris was to put away *Issepbs*; had he beene a better man, a better servant than he was : Satan coozens us out of all cry in this, when he beares us in hand that it is no conquest except we dde beat away the temptation, & yet keep the occasion by us: for he knows that *ordinarily*, we neither can nor shall get the victory, except we doe put away the occasions from us, whē it is, such a thing, or such a person,

f Gen. 39.6.

g Gen. 39.10

To venture
on the occa-
sion, shewes
there is in
the heart an

a person, as may lawfully be removed : God will not remove the temptation, except we doe remove the occasion; to pray that it may away, and yet keepe (*Ioseph*) with us, is all one, as though we would hold our finger in the fire, and pray to God it should not burn. It is not enough to say, that the fault is not in *Ioseph*, he doth not entice; for if Satan and corruptions entice the mistress to *Ioseph* by the eye, *Ioseph* must be put out of sight, and *Ioseph* (if possibly and lawfully he may) must remove himselfe too, else in ordinary course the cure will not be done; and when we have another, and the fire taketh there too, that person must be done away also, & so on till at last the conflict will cease, & the victory will come : it is not enough when once caught, to turn the eye away : but the object of the eye must be out of sight, that it may be out of mind, and then when another comes, before hand, prevent the cunning of Satan by keeping the eye off. *Job* as honest and as chaste a man as lived, yet he did make a covenant with his eyes, that he would not thinke on a maid; by the course of the letter he should have said, that he made a covenant with his eyes, that he should not (looke) on a maide; but in stead of saying looke, he saith ^h thinke, because looking usually brings thinking, and thinking, worse. A maid hath an inclination in it in one sense, and a cut loose, a covered cup carries strong poyson in it in another sense; whether maid or married, he doth best who binds his eyes from such looking, that he

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 implicit
 consent to
 the sin, tho
 for the per-
 sistent witness
 to seek the
 contrary.

Job 31.1.

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he be not overtaken, and when the fire is once in, he doth next best, who puts the object out of sight and out of mind. Some cry out on their eyes, and doe even wish their eyes out, and in this sense they may as well wish their hands off, their feet off, their eares off, and member after member till all were off, this is but to complain of God who made us these members and senses: this is not the way, it doth not please God, and were it as we wish, it would not pleasure us; for were we blinde, all would be one as long as the fire is unquenched within, and our passions are suffered to be up. We know what Christ saith, I pray not that thou shouldst take them out of this world, but that thou wouldst sanctifie them through thy truth: so we are not to wish our eyes out, but our sin out; & to pray him to sanctifie our hearts and eyes by his truth; and then away out of doores with that which we (being led by our lust) have made the object and occasion, and it will mend and grow better. It is true, that if the object be removed, the temptation for the time may cease, and no victory; as keepe a Sow from mire in a Meddow, and the Sow wallowes not, take away the Load-stones, and the Iron moves not: here is no real change, the intention of the mind is not changed, nor the affection of the heart neither. Such have a minde and a desire to the old lust still; but if a man can remove the occasion of his owne proper motion, not another take is away, but he himselfe put it away; not be kept from

from it, but keepe ones selfe of ones own will from it; this is from grace & here is a victory.

Use these and the like meanes, and hold on for a competent time in using them, and we shall conquer, the tentation must and will away: Dismay not, though the conquest come not presently: what? Give over because the physick doth not heale at once taking? Be out of heart because all is not done in a day? It is not so easie to untie a knot in a silken thred; the conscience is of a fine spinning, and knots knit there, and such as have bin long a knitting too, will not be undone on a sudden: have patience, give it time and now some and then some, Gods medicines will heale; and when we finde the cure done, and we get some strength of grace, by all meanes remember to be *thankfull*, lest the tentation come againe, and bring seven worse than its selfe. But what if the ease I finde, be onely, because sin and Satan in skill doe cease to tempt: if so, then our danger remaines, keepe we our weapon about us. We may know, if it be onely a *ceasing* to tempt, and the lust is onely for a time asleepe. First, if it be done without using Gods means in Gods fear. Secondly, if we finde that the lust is onely left not hated, but if the sinne be *bated*, then it is more than a bare ceasing from the sinne: for Satans forbearing; and sinnes sleeping cannot bring us to an hatred of the sin: I speake not onely of a disapproving of the sin, for so a civill man may do out of a morall disposition; and

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and because it did molest us, we may thence be brought to a dislike of it: but if we finde that we can spiritually hate it, this proves that there is grace in us, a divine nature which is contrary to that lust: and that chastity is now in the place of the tentation, and this cannot come only from Satans ceasing and forbearing. To cease is but a negative thing, but chastity is a positive quality; which meere negative ceasing and giving over to sollicite and tempt, can never worke in us. Thus when our chaste affections are had out of the fire, and we have attained this power by spirituall meanes used, and waiting upon God for the successe. Dispute not, say, I have gotten the victory, and the God of heaven hath eased me of the vexation, given me a chaste minde to my content and my comfort: With body and soule both, we must exceedingly rejoyce in this vertue: It is a grace which doth not onely sanctifie, but grace and beautifie us: all the paint in the world cannot cast such a shining vernish on the very body of a man, as chastity doth.

Thus much to shew the ready way, how to prevent the tentation of lust and uncleanness.

Rules

SECT. III

Rules to helpe against the mischiefs which usually follow the lusts of uncleannesse.

THE last of all, is in a word to helpe us out, in case we doe go too farre, we must take heed of both the extreames. 1. That we doe not run upon the Rocks of Despaire; there is nothing got by discouragement. During the time of huge and mighty terrours, it may be we shall have no minde nor heart to tamper with those lusts againe, but yet for other finnes, every way worse, worse to God, and worse to us; we lye all open to them, when we are in great dejection, as Discontent, Distrust, a secret rising against God, Unthankfulnesse, A finding fault with all that God either *saieth* or *doeth*, No care of the Word, to reckon no other of the Scripture, than of our very Neck-verse, and a world of mischiefs more, which are the greatest finnes indeede; on these occasions we are very apt to fall off from Gods mercy, to frye in hellish sorrow: no finnes doe so fire the conscience of a man, as these lusts of uncleannesse doe; they stare in our faces, looke upon our consciences, as it were, with the eyes of so many Divels; and in this respect we must take great heed that we be not quite out of heart; when a man is past hope, he is in his owne sense past grace; and when a man is made a terror

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to himfelfe, great danger is at hand; and therefore when frights doe come, and fuch doe finde themfelves too too apt. to enioyne with the motion to defpaire; looke upon Gods love, beare up in an apprehenfion and application of his mercie. Looke upon inftances in the Word, of better men than we are, who in the fame or the like have feene a good end of all, and are now with the Lord.

2. The other extreame is to grow *fenfeleffe*, to be *paft feeling*; we are apt in thefe cafes to feele too much or too little; for if our terrours overcome us, we defpaire, if we overcome them by faith, we take comfort, if we put them off by the flefh; we grow fecure, and it is common out of great feares to runne into great want of feeling, and fo we finde it in the ^k Apoftle, that *lasciviousneffe* breeds in us a *fenfele. nefe*, it feares up the confcience, and fuch come to be *paft feeling*. To open this, there is a partiall want of feeling, when we commit finnes and aile nothing in fome particulars. Thus we finde that (otherwife) good people, breake out into exceffes in buying and felling, do they care not what in matters of profit and feele nothing; the confcience fees all, faith nothing, or as good as nothing: one would wonder how men can fell day, (I fpeake not againft giving day, but felling of it) let out their money to ufe, hoard up corne, directly againft the ^l Word of God in the very letter, make up fome peeces of workes on the Lords day, are told of it in the miniftry,

A Eph. 4. 13.

I Pro. 11. 26.

ministry, and yet nothing come of it; why? Because custome in them and in others hath taken away their feeling: covetousnesse hath made them in most matters of commodity to be pastfeeling, yet this is but partial; we mean not to say that those see and allow those to be sin, for the point is, that though the Word be plaine, yet custome doth so dazle their eyes, that they cannot in the particular see the right: so David and Salomon did multiply wives against that Text, Deut. 17. 17. The like did the Patriarches for Polygamie. And some of the beleeving gentiles saw not single fornication to be more than a thing indifferent, Act. 15. 20. 21. 25. Rev. 2. 15. 20. Yet this fornication is forbidden in the Word. So great is the force of custome: But should these men of our time meddle halfe so much in forbidden lusts of uncleannesse as of covetousnesse: oh what pangs would rise in their conscience, they would feelee it with a witness: But indeed when the passions of lasciviousnesse, have once broken thorow the terrours of it, which usually come first; then they bring a man to a totall senselesnesse to be pastfeeling, not onely in these and the like affections, but in all universally to make conscience of just nothing, to commit any sinnes that come to hand with all greedinesse, devour any thing, like some stomackes, and be never troubled with it: it is so sensuall a sin and gives such a blow to the naturall conscience too, that like a sound knocke on the

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heart; it takes away all sense and feeling; let Satan propose what he will, nothing comes amiss; for this sinne of uncleannesse fights against both light of nature and grace, and if the *natural* conscience speake and we will not heare, and the *spiritual* conscience cry, and we will not harken; the conscience will grow speechlesse, and speake no more: and hence it is that such as come to a custome in some covetous practises, are past feeling in some things for some time; but such as come to a custome in the lust of uncleannesse are soon made to be past feeling simply and totally, scruple at nothing whatsoever.

Such then the danger is as great as a *stained* conscience comes to, such as have broken the peace with God, must returne and make all haste to repentance; the cry is so great and the sight of it so odious, and the sense of it so grievous at first, and so palpable, that we may with the more ease come to repent. It is a sin that doth convince it selfe to be a sinne, (till a man hath lost his judgement and his spiritual taste.) While it is a doing the judgement cries shame, and there is little to doe, because our work lyes in a manner onely with our affection, whereas many passions of anger, and pride, and covetousnesse are such, that the offender is long ere he can be brought to see the thing to be a sinne, the fault to be a fault. But in pollutions of uncleannesse they are so direct against the principles of reason, and so flat against all shew of Religion, that they

as 2 Cor. 12.
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they carry their conviction in their mouths, which makes the heart more ready to entertain the worke of repentance unto life. *Judas* repented, *David* repented, *Lot* repented; and so did *Thamar*, and so did others, and they were taken into speciall favour and honour; as we see them upon record in the first, of *Matthew*. Those finnes which much humble, doe much honour; none humble more than such base lusts: *David* dyed in honour, *Mary Magdalen* is in great honour in the Church of God; *Christ* to comfort and honour her, appeared ^b first and formost to her; what ever heales the soule heales the name. Repentance doth both. The truth of our repentance will best appeare; if we goe away as ^c *Judas* did; and doe so no more; come not neere the garment spotted with the ^d flesh: affections of another nature are more apt to bring a relapse than these passions, they leave such a sting and sent behinde them, goe away (but with a smart,) have such a taste, and are such a base sight that few relapse; such as are by Gods mercy cured of these diseases, are commonly ever after very chaste, Become as children in all purity and chastity: when we fetch out a great staine, the cloth is after whiter than ordinary; and so after this staining sinne is washed away: such must be and likely will be very holy, passing chaste; beware of the least sparke of sinne: this is the meaning of that of *John the Baptist*, ^e *Bring forth fruits meet or worthy of repentance*: how

^b Mat. 28. 9.^c Gen. 38. 28.^d Jud. 9. 23.^e Mat. 3. 8.

Part I L.
Chap. 13.f open In-
guy. in c. 3.
Mat. Hem. 3.

worthy of repentance? It is that when a man hath beene at it in the worke of repentance; his workes and deeds must afterwards be better than ordinary; he must looke like a true penitent, that as a ^f Physitian can judge by the colour of the face that his patient is recovered, so must our workes shine and carry such a lustre and colour with them, that one of skill may read it as written in our faces, that there is amendment of life, that now all is well and sound within.

g Pro. 5. 11.

And say by intemperate courses, one hath bin the occasion of hastning his owne end before the time. I grant that there is just cause (as ^e Salomon speakes) to mourne at the last, when the flesh and the body are consumed, and we are (accidentally) guilty of hastening our own death, before the time of Natures Period, but never before the time of Gods counsell: mourne here and spare not, but yet not as men without hope, repentance will mend this also. First, hardly one man in a thousand, but one way or other, more or lesse, cuts off ^{some} of his dayes. Had it not bin for one thing or other, he might have lived a day, a yeere longer; as I thinke is plaine enough in David, who was bed-rid at or about the age his father begat him; either nature would have lasted, or might have lasted longer in almost all, were it not for some defect, excesse, or default in our selves: and therefore this accusation lyes against almost all. Secondly, this is besides a mans intention to give his

i yeeres

yeeres to the cruell. The *Libidinous* intention is to satisfie this sinne in the lusts thereof; in that there is withall a waste of the radicall moysture, and thereby a cutting off of his dayes; this is by accident onely, and a consequent of the thing done, not a thing meant by the doer. Thirdly, sith repentance heales the pollution intended by the offender, it is against Religion and Reason both, to question whether it will heale the consequent consumption not intended. *Amen.*

Part II.
Chap. 13.
1 Pro. 3. 8.

.X9

S 3

O F



OF V S U R Y.

NEHEMIAH 5. II.

Restore to them even this day, their Lands, their Vine-yards, their Olive-yards, and their Houses; also the hundred part of the Money, the Wine, and the Oyle, that ye exact of them.

THE matter here is a case of Restitution; of Lands and Monies gotten from the Poore by Usury; so our last translation reads it, *Ver. 7.* The Hebrew is *Burden*, because Usury is a great burden, and carries an heauey weight with it.

The hundred part of the Money, is meant either of the yeere, and then it is but one in the hundred; or of the moneth, as some think, then it is twelve in the hundred. We see that covetousnesse is rightly termed, the root of all evill, and of all wrongs and evill dealings; (besides other sinnes) else it could not be imagined, that in their bondage the Jewes should thus have grated one upon another. The place, the time, the scandall; besides, the expresse law of God, one would have thought should

Fulg. & Vatabl. Usura
Genua. Bur-
dens, Their
note is, you
perse them
with usury.
Dodd. Græce
His note is
Le Usure.
Exod. 22. 25
Thou shalt
not be to
him as an
Usurer, Heb.

should have made them forbear: but a covetous heart cannot hold; he cares more for money, than all reports of God and man.

The next thing of note is, that what comes in by Usury (as well as by other extortion) must ordinarily be restored out of hand (even this day;) it is not safe to give the heart of a man time in any sinne, but of all, not in this wilfully sinne of covetousnesse; if ever Satan be a fox and a serpent, it is here; give him but a space to play, and angle a little with our hearts, with this sinne of worldlinesse, and he will quickly catch us with a golden hooke. It is great wisdom to be present, the wit of man will distinguish else, and creepe out by one evasion or other; we are too apt to be pleased with any lease, and shift to bear our selves in hand that we may lawfully continue in such practises. as feed this greedy humour, this eating Wolfe: doe it then while it is called *to day*, doe it *now*, lest our hearts deceive us, and we deceive our hearts, and so we doe it never. Delays are ever dangerous, but in nothing like as in getting out of the hands of sinne, but of no sinne, so as to get out of the snare of this sinne of covetousnesse.

The last thing is, that Usurers are bound by the Law of God to make restitution. What ever comes in this way, comes in at the wrong doore, and it must out againe: If the conscience be not seared, it makes it sicke againe;

Jam. 1. 26.

*Quid dicam
de usuris qui
erium in se
ges & pulchre
reddi jubent.
Aug. ep. 96.
Dacres. Cant.
13. 44. c. 11.*

Job 20. 15.

there is paine, there is no quiet, till the conscience take a vomit and up comes all: We use to Saint the man, who doth but give over this golden trade of Usury; but the truth is, that such come but halfe way: our repentance is not thorow, our sorrow comes not home, except (as it were) we doe restore. When we leave the practise of Usury, we doe not properly leave the sin (as sin) except we restore and turne the stole dog home againe: when we have not wherewithall, there necessity hath no law. The King of heaven must and will lose and will part with his right, where nothing is to be had, and there the *will* doth stand for the *deed*; but where there is no such answer (that we cannot) but we see that we ought, we have wherewithall and (will not) here I say it is right and reason, that the Lord should make use of his authority, and use us according to law and justice.

Now as this act of restitution secures our hearts, so that the bells ring not backwards in our consciences within; in like manner it makes much for the safety of our estate without: it sets a *marke* upon our goods, and they are safe thereby under the Kings Seale; whereas a little of these ill-gotten profits, like fellons goods, endanger all; a little you know, brings all the rest into the tenure of the Crowne, and all must be as it were in *capite*: I am certaine, that a golden wedge will fire all the rest of the stuffe; and therefore he that

Joh. 7. 11.
24, 25

that hath bene of is an Usurer, he must leave his usury and make all well by restitution, as he meanes good to his soule, as he intends safety to his estate: and it is his happinesse that his sinne lies in such a thing, wherein he may make restitution, and like the parties wronged whole againe: this makes the conscience quiet, helps us to peace, when as in murders, adulteries, in such and some other the like sinnes, where there is no place left for restitution; an hard matter it is, to set such in comfort, when once the conscience falls a complaining: but *beare*, let the conscience accuse at the worst, yet as it is a sinne, godly sorrow makes all well, and as it is a wrong, repaire is made by restoring; repenting takes up the matter, as it is to God, restoring helps and heales all, as it is to men. The most that can be said, is, that the Usury-taker payes the use willingly: and where a man parts with his money willingly, restitution is not of force. *Judas* might have retained the money, with the good content of the Priests, who gave it willingly, yet he did restore it and was bound to doe it: and were this good Divinity, then a great deale of that which comes in by bribery, and dicery may be lawfully and comfortably kept. Then I say, that though it be not against the will of the borrower that the Usurer keepe the use, yet it should be: what if he thinke that to take use be no sinne in the Usurer? What if he be not convinced, that the fact of the Usurer

If I have received any
bribe, I will
restore it,
1 Sam. 12.3.

surer herein is a fault: in this case he may be
 willing he should keep it for want of true lights
 and sound judgment: whereas were he aware of
 what is truth, that the Usurer had no right to
 take it, he would withall thinke that the Usu-
 rer hath no reason to keepe it: and this kinde
 of willingnes is an interpretation of unwilling-
 nesse. And lastly, I say, that he findes many
 times to be willing, because he cannot tell
 how to helpe it: the Travellour gives his
 purse to the cheefe, because he cannot doe
 otherwise, or at least dares not: and there is a
 merrell necessity which is, of himselfe, to cause a
 man to pay use, and to show a contentednesse
 that the Usurer should hold it when he hath
 it, because of great inconveniences, in that
 he else cannot have money to serve his need
 against another time: this is a mixt act of
 willingnesse, which is construed to be naturall-
 ly, done unwillingly, but willingly accident-
 ally. All this is grounded on the law of God,
 which makes usury a sinne, and a sin against
 justice too. *Zachew* did offer to restore that
 which he did fetch in by forged cavillation,
 he might like enough have kept it, and no
 man have thought much of it: it was gotten
 by sinne and restore he would; and what the
 Usurer takes is his by sinne, & restore he must.
 The Law, I know, permitted it to the Jewes,
 to the stranger; what of that? It followes
 the rather that it is of it selfe a sinne, because
 permission is of sinnes; not of duties; but
 the thing I say is, there was a law to kill the

267. Ed.
 13. c. 1.

Canaanite, and yet I hope, that killing was not murder; no more was that usury to them a sinne. The Law doth urge it most, that it be not done to the poore Jewes: was it not because the Jewes were then too noble and generous to goe a borrowing, except it were the poorer sort? What, should the Law then forbid that to be done by rich men, which most rich men never did? but after we have prohibitions plenty, that are indefinite; we are forbidden, we must not rob the poore, because he is poore: good sport for thieves, if therefore it may be thought to follow, that it is a lawfull matter to rob the rich: neither can the law against usury be thought to be a judicall law of *Moses*, for such laws (as such) are knowne onely by some intelligence from the bookes of *Moses*; but Heathens of all sorts, who never once heard of *Moses* his writings, have with one voyce cryed sinne upon usury, and shame upon Usurers (Poets, Orators, Historians, Philosophers, all.)

They have condemned this sin by the instinct and light of nature, and therefore it could not be a politital law of *Moses*. Besides, we have it forbidden in the New Testament, when judicials were out of date; lend, saith the Lord *Jesus*, looking for nothing again.

Question is made, whether children be bound to restore that which their Parents have gotten by use upon use, and left unto them. The negative seemes to be affirmed by a most holy man; but my thinkes, reason would

Yet the Jew
might put
money to use
to a poore
stranger
though not
to a poore
or rich Jew.

Luke 6.35.

*Neq; min in
crivimus;
que pater
quod sit ini-
que forte crui
fendit: cist:
dum que
habetur va-
pina collata
fuit: non tu
tamen ea re-
puit:
Chrysin tom
1. ca. 4. tom.
12. Contra
Novat. Ma-
nus. c. 17. u.
270. & seq.*

*Vid. Greg. de
Fab. Tom. 3.
dis. 5. q. 21.
pau. 3.*

would that we say, such goods should be restored, though not we, but our Predecessors, have gotten them unlawfully; the saddle is anothers still in equity and conscience, and it ought to be set on the right horse: meer possession cannot give us a right title to that, which in truth and *Ceram Deo* is anothers. And what if the property be altered, yet that makes nothing against restitution, sith a child is bound (by the grant of all) to restore the price now in his hands, of any thing his father first stole, and then turned into money. Restitution is to be in the very kinde if that may be; if not, then in that which is answerable and equivalent. The Schooles are divided in setting downe the reason of restitution; one side will have it to be because the Usurer is a damage to the borrower: the other sort with whom I joyne, say, that it is because by usury there is no true title (*Jure Divino*) no not in justice, to that which comes in that way; and (sith this is the truth) I conclude and say, that the child is bound to make restitution, because his father hath conveyed that to him which never was his fathers right, and therefore cannot be the sonnes; some cases may free the child, which also would have freed the father, as when it is not in his power, hath not the ability to doe it, and the like; but in ordinary course it is not his own, it is anothers, and by that reason he is not to keep it, but to restore it.

Papists teach us, that in case a man be in
very

very necessity when he takes use, and makes profit by his money, yet if after this, necessity cease, he is not bound to make restitution when he hath wherewithall, and this necessity they stretch and will have reach to his estate. A large field for a man to lose his conscience in: for when will a man say that he is not in some necessity, in respect of his estate and condition; and when will he be out of need to beare up his port? Men will make necessities enough, might this goe for good Doctrine. But dangerous it is, and the ground of it is most false: for (say they) by the law of nature all things are common, (mine and thine) came in after by law positive. Now say they, necessity dispenseth with all positive lawes, and makes the goods of another mine, and mine againe his; and so they say, that when a man is to fill up his necessities, doth gaine by use from another, indeede and in right it is but his owne, because then and in that case all things are common, and no man is after bound to restore that, which when he tooke it, was but his own. Write (false) upon these conclusions, for the truth is, that mere necessity of a mans person doth not take away propriety; in great extremity for a man to take this or that, which is anothers, is to lay hands on that which is not ones owne: what ever it should have beene, had not *Adam* fallen, I enquire not; but since *Adams* fall, there is such a propriety of *Meum & Tuum*, that no necessity, be it never so urgent, can dissolve.

Tully

*Iure divino
omnia sunt
communis.*

Erc. Aquin.

2. 2. 66. 7.

Lumb. 2. 2.

14. D. 13.

Quod si

aliquid

est de

necessitate

peccatum

est in

abundantia.

pauper

mentem

facit

peccatum

pro

cesso

iniqui

ta. Aug. in

1. 2. 73.

*Persum quis
plac. dicitur,
mune igitur
sapient. etc.
Offic. lib. 3.
1 Colloq. in
Ex. 20. pa-
ra.*

*Ad hoc
Sedens fuit
ceteris de
necesse cum
inductis hui-
us et graui-
fimo causa
merito. Appia
de Bell. Syriac.
The. 1. 1. 1. 1.
aliter.*

Truly resolves the case thus, that say a man be on the point to starve, yet rather then he should take the least mattr from another, he should rather famish; it being better to dye the death, than to violate any man, for ones owne cause. Erasmus doth descant on this quiddity of the Schooles, what (saith he merrily and truly) is not theft, theft in case of necessity, may, though one do it with a minde to make it good againe? say one must lose his life if he doe not perjure himselfe, and bear false witnessse, doth that necessity make it no sinne? say one by committing adultery without offering violence to the person of the adulteresse, may save his owne life, doth the necessity of saving his ones life make adultery lawfull now? Put the case (saith he) that a man must dye or tell a lye, is it not a sinne in this case of necessity to lye? if then weere personall necessity doth not dispense with these Commandements, Thou shalt not lye, Not beare false witnessse, Not commit adultery: what colour of truth can there be in this, to affirme that any necessity whatsoever can make that law to be no law, when he saith, Thou shalt not steale. If necessity cannot make anothers wife at my command; no more can necessity mak an others goods mine owne. Gods Ten lawes are in the substance of them, the very lawes of nature: and by the Decalogue, there is in all cases of necessity still a propriety of goods; the argument in Melancthon is firme. The eight Commandement

ment is a natural law, it stands *for Divine* but by the eight Commandment there is substituted a distinction between mine and thine, and so it concludes strongly, that property of things is not by law positive, but by law Divine and natural. Moreover, if that community of things were a law of nature, it had been immutable, and all things should and ought to be common in all times and estates. Neither can any man shew, why the eight Commandment being a law of nature, should be subject to be dispensed with by cases of necessity, and more than any other, of all the ten Commandments. All the rest stand firm, in the body of them against all necessities, whatsoever, and therefore this.

Next, we prove our case out of the Word. There is a stealing for need (saith Solomon,) but it shall be no, that need makes all things common, there can be no stealing for need, *as in cases of necessity, what ever a man takes to supply his need, he takes but his own, say they.* I am sorry then, that any Protestant should write and print that in this case, necessity taketh away all reason of sinning. This is but to close with *De la Roche*, as though now in extrem necessity it were *(as he saith) no longer*.

The onely objection worth the answering, is from *Matth. 23. 1.* where we read, that the Disciples being an hungred, did plucke and eate the eares of Corne, and that therefore (they doing well in it) it is a law-
full

*English as
to Libers pro-
f. George
Mallens in
1552.
Vid. Scias. in
a Theol. 3. m.
12.*

Pro. 6. 30.

*And the law
did count it
to be done
for need,
though a
man were a-
ble to make
fourfold re-
stitution. A-
mas de confu-
s. c. 1. sec. 17
De matrim.
lib. 1. c. 27.*

full thing to take that which is another in case of necessity.

The answer is, that this was not done by them on this ground, because necessity tooke away propriety, but because it was their *own*, they tooke by the gift of God, who is the right and chiefe owner of all the creatures in the World. In *Deut. 23. 25.* God had given them a warrant so to doe in the Land of *Canaan*, and that things were not then made common by necessity it is plaine, by the words which follow in that very text, *But thou shalt not move a sickle unto thy neighbours standing corne*; which might have beene done without offence to God, or wrong to man, if this were true, which *Jesuites* teach, that in point of necessity, not onely in respect of ones person, but also in respect of ones condition, nothing is any mans, but all things are every mans: for the case may be, that a man and his family may be cast upon extreame need, that a sickle put in his neighbours corne, will not supply the hunger of him and his, so much as the plucking the eares of corne did stay the stomackes and the hunger of the Disciples; and yet I thinke that it was never held but as a thing forbidden by the Jewes by that law, for a man in never so great a necessity to put his sickle in his neighbours corne, and that a Jew was rather to famish than so to doe: which shewes the little truth that is in that assertion, that necessity makes things common amongst men.

men. The Disciples did it, because they had warrant and leave from God, who was the owner of that corne, and the law of God was on their side. And for our times, I doubt not but it is lawfull for one to pluck an apple, or to take an eare or so, of corne and eat it, not onely for ones very need, but for ones delight and content. The equity of that judiciall Law of *Moses*, saith somewhat, but my ground is, because a man in such cases hath an Implicite and tacite consent; the owner sometimes is by when we plucke plumes and apples or so, and we never aske him leave though he look on, and in this case, hee that saith not no, saith yes: and say he be absent, and we know not who is the owner neither: yet I thinke this lawfull, because we gave an interpretative consent; we have a morall perswasion, that were the owner by, hee would give us leave to pluck an eare, to catch a peare, with heart and good will: which motion being in the heart of man, doth free him from any theft; and also wee see it a (common) matter: which *ordinariness* of the thing helpes to make this good, that there is in all men a kinde of consent and leave, virtually given to all passengers; and as like to pluck an eare, an apple, or apples, a plum, a peare, or so: and this is warrant enough if it be not abused, to save the conscience of a man harmelesse, against the law of God: Thou shalt not steale; here is no stealing, because here is a kinde of consent of

T

the

*In leg. con.
sunt etiam de
veteri lege
prescriptum
ut in silvis
corpora, et
nona res
sunt, sed con-
si colliguntur,
sunt et de
consuetudine
sunt, &c.
Eph. par. 2. p.
402.*

the owner, though not actual, yet vertuall and implicite : and such a tacite consent is enough, whether the fact be done before the owners face, or behind his back.

Againe, if *need* did make things so farre forth common as might satisfie our need; then where no need is, we sinne if we pluck a peare or so : but we may lawfully doe it onely for delight, so also were this new Divinity right : in case of *need*, we might satisfie our soule even *against* the consent of the owner, he flatly forbidding us ; for in their sense (who thus teach) we take but our *owne*, all which is false ; wherefore we must rather speake with the truth, and say that not onely for need, but for our very delight in the owners absence (in case he directly forbid us not) wee may (I say) lawfully pluck an eare of corne or so, by vertue of a common supposed consent (intimated in the equity of that law of *Moses*) which in such cases doth runne thorow the veines of all mankinde.

Lastly, I conceive this matter to be put past all peradventure, by the law of God once in force amongst the Jews : commanding the theefe stealing for very *need*, to make restitution to the fourth and fifth, and in a case to the seventh degree ; and if, selling all to his very shirt would not make up the summe, then by law he was to be sold and lose his liberty, to make restitution for the principall (not for the over-plus) of his theft. - Now
this

Exod. 22. 1.
2 Sam. 1. 26.
Pro. 6. 30, 31.
Deut. 24. 10.
Exod. 22. 3.

this Law of God hath gone against sense: If need did; dispence with propriety, and give a right and title to so much of ones neighbours substance as would serve to satisfie ones want: for I hope, reason it selfe is flat against it, that a man should be thus bound to make restitution for taking that which (by their Doctrine) is his *owne*; Aye, common understanding it selfe at the first sight is against it, that a man can be said to steale his *owne*, can stand bound by Gods Law, thus to restore his *owne*: and therefore to returne home againe, I conclude and say, that our maine point doth stand free and firme, viz. That albeit in case of *need* (as of some Orphans) a man take use, yet he is to make restitution: sith usury in the law of God and of conscience, carries a false finger: *need* is no salve, it only excuseth a *Tanto*, neither can the Jesuites or any else make any sound prooffe to the contrary.

THE

THE

TENTATIONS:

 { Nature,
Their { Danger,
 { Cure.

The third PART:

By *Richard Capel*, Sometimes
Fellow of *Magdalen Colledge*
in *Oxford*.

*The fourth Edition, corrected
and enlarged.*

LONDON,

Printed by *R. W.* for *John Bartlet*, and
are to be sold at his Shop in *Pauls*
Church-Yard neer *St. Austines*
Gate at the sign of the
Gilt Cup. 1650.

THE TENTH

BOOK OF THE

THE TENTH

THE TENTH

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THE TENTH

THE TENTH

THE TENTH

THE TENTH

THE TENTH

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THE TENTH

TENTATIONS:

Their { Nature,
Danger,
Cure.

The third Part.



WE are now in this third part to treat of such Tentations, as do not use to stare in the faces of common Christians: but of such Tentations as startle the consciences of such Christians as are now *perfect*, as Saint *Paul* calls them in one place, and become *spirituall* in some great degree, as he means by that term in *b* another place. For when a man comes once to be very spirituall, to have an eye to see, and a sense to feel such things which before he made no care of, then his heart will ake at some faults, and his soul will smite at such things which before he used not to see to be any sins at all; or if he did, yet he felt no great bitternesse in them. *Paul*, because he had much grace, and was incompari-son of many now (as it were) *all con-*

T 2

science,

a 1 Cor.
2, 6.
Inter im-
perfectos
nonnulla
obtegun-
tur.
Aug. de
vera relig.
c. 28.
b 1 Cor.
3, 1.

Part 3.

science, and his conscience was (almost) *all* tenderesse, a seeing, a speaking, a feeling, and a smiting conscience: therefore he did cry out for ordinary scapes, *O wretched man! a body off sin, a law in my members: So Rom, 7. 14. I am carnall: What, simply? No, but he had a quick eye, and saw too much flesh in himself: sold under sin: What, a slave to sin simply? No, no sin reigned in him, but sold in respect of his flesh, and in respect of his feeling; he felt abundance, it even wearied him out. Ahab sold himself to do evil. Paul was sold under sin, he did not sell himself: Ahab sold himself to sin, Paul was sold under sin, All this cry was not because his sins were so great, but because his heart was so good, and for that he had an extraordinary conscience of his own. And thus it is (in our measure) with some now, who because they are come to be very heavenly, and exceeding spirituall, they find great trouble for such matters, which others (though otherwise good people) make little or nothing of. But before we come to mention any particulars by name, I will first speak of an head or two, under which lie many branches.*

CHAP.

CHAP. I
Of lesser sinnes.

IT is false divinitie for a man to call any sins *little*, simply and without comparison. Christ indeed, *Matth. 5. 19.* speaks of the least commandments; but he there speakes according to the opinion of the Pharisees, who held some, and some of the chiefest commandments, to be but trifles. He speakes this not in his own phrase: He saith not [the least] but [any one of the least.] Now simply the least can be but one; wherefore speaking of *many*, he doth it according to the foolish and wicked opinion of the Pharisees: [any one of these least] *i.e.* such as in your divinity are counted the least. Sins cannot be little to him that thinks them little. But yet it is so, that some sins in relation to other sins, are far lesse; and so some are great, and some are little. In this sense there are degrees of comparison in sins and sinning; and some have gone about to tell us which is the greatest sin of all: but which is of all sins the least, I do not finde that any man hath been on that argument. 'Tis enough for us that some sins are a great deal lesser than others, and the same sin is lesser in one, and at one time, then in another and at another time. And these lesser sins, when they be of the least size of all both for matter and manner, yet they may and wil make a fould cry in the consciences of some men, who are come to that measure

Part 3.

Saint Paul speaks of, *Ephes. 4. 13.* Wherefore, first we are to do our best to avoid them; simply to be without them we cannot (for they are like lice, kill even all, yet presently more will breed, *Chrysost. serm. 9. in 6. ad Rom.*) but yet we are to stand as free as may be; and to that end consider but these things:

I That the least that is, is sin, forbidden by the great God, and that on pain of damnation, and cost Christ his precious blood. No sin, be it ever so little, but hath in it all the nature of poyson. It is killing, it is damning. Be it but a peny, yet it hath the superscription and image of the divell on it. It carrieth guile enough in the mouth of it to damn all the souls in the world, in case all the souls in the world were guilty of it. And what if Saint Paul put it on great sins that they shut us out of heaven? yet the least sin hath in it enough to do the deed. His meaning is, that such great sins use not to be where grace is; and when they be done by such a man, they do turn away from him the light of Gods blessed face, cast for a time a cloud upon the countenance of the Lord, and they do distresse the heart of such a sinner with a terrible fear: but 'tis not so (ever) with lesser sins, because they may and do use to scape a man without his allowance, and God useth not to shew himself in his displeasure so against such sinners. Lesser are damnable, in and of themselves: greater sins are not only, but chiefly, the sins which do draw out the anger of God; so that we are to be-

ware

1 Cor. 6. 9.
c Tu qui
dicis quia
peccatum
parvum
est, velim
scire quo-
ties tale
peccatum
admittis,
si tot par-
vulas pla-
gas in
corpore,
& tot ma-
culas aut
scissuras
in vesti-
bus tuis
feri velis
Aug. ser.
244. de
somp.

were most of great and foul faults, *the great transgression*, *Psalm 19. 13.* But yet small debts are dangerous, and so are many, nay one small sin; and sometimes there is the more danger, for that we think there is no danger. And such sins, of which we use to say, *it is but a little one*, we are more apt to allow, and consent unto, than to greater, and then, when such a sin is so committed, and after it is committed so allowed, there will follow in a tender conscience a maine out-cry. This being a common practice with the divell, to make us make too little of a little sin, when it is to be done, or while it is a doing, but after to make us make rather too much than too little of it. Consider then, not so much *what* it is which is forbidden, but *who* it is that forbids it, and *why*, and *what* is like to become of it: when Satan saith, Do it, because it is a little sin, Answer, No, I will not do it, I dare not do it, because it is a sin, and God will be very angry with me. (Nay, say) *I will not* do it, because it is a little sin, and God will be the more angry with me in case I prove *unfaithfull in a little*, especially if it be not a thing done *in a haste*, and I have time to ponder on the matter. I *must not*; it is a most unfaithfull thing to break with God for a little. Little sins carry with them but little temptation, and then a man shews much viciousnesse within, when he sins on a little tentation. 'Tis divellish to sin without a temptation, 'tis little lesse than devillish to sin on a little occasion. Many times

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times the lesse the temptation, the greater the sin. *Sauls* sin in not staying for *Samuel* was not so much in the matter; but it was much in the malice of it, and cost him dear: for though *Samuel* had not come at all, yet *Saul* should not have offered sacrifice, 1 Sam. 10. 8. Say, *The guilt is not little, When We therefore sin because the sin is little.*

2 Secondly, let us not be made such children, as to think that we shall avoid some greater sin by yeelding unto some lesser. For a lesser makes way for a greater, and a lesser sin thus chosen and yeelded unto, is greater and worse than the great sin, had we fallen into it without such choice; a lesser sin allowed, being guiltier than a greater sin not allowed. Neither is it a little sin, to commit a little sin because it is a little sin. Again, in case we give way to a lesser to avoid a greater, *in the course of our corrupt nature* we are in the way to do the greater, and *in the course of Gods justice* we shall (a thousand to one) fall into the greater. For if we commit one sin to avoid another, it is but just we should avoid neither: the lesser might in it self have been avoided, but when a greater is made a punishment of a lesser, it cannot be avoided, except we turn the justice of God aside by stepping betwixt his justice and the guilt of the lesser sin by repentance. Let us rather say, sin is not cured nor prevented by sin. Do not once think to avoid a greater sin by it; if thou shouldst, yet this little sin is little to thee no longer, but the wrath is great, and

and the danger great, and 'tis ten to one, that if we *will* fall into the lesser, we *shall* fall into the greater, we having not the law in our hands to keep off sins as we please.

3 Thirdly, be not deceived, so as to think and say, It is but a little sin: or, They be but small, and it is not possible to avoid them. Take them together, and it is not possible but we shall sin some sins while we are here. 1. *John 1. 8. If we say we have no sin, we deceive our selves, and the truth is not in us.* He saith not, and ^a *humility* is not in us, but, and the *truth* is not in us, to shew, that he that saith he hath no sin, speaks not *truth*. But set them down one by one, and 'tis easier to avoid this or that lesser sin, than a greater. Simply not to sin we cannot; but name this or that sin, and we may avoid it. As not to eat at all we cannot, except we will starve our selves; but not to eat of this or that dish, we may. Grace within may, (and if we would) it would keep us easier from lesser infirmities than from greater sins. The reason why we are not kept from lesser rather than from greater, is not because that grace in us may not do one with more ease than the other, but because first, God he it is who doth by his actuall assisting and preventing grace keep us, and not our habits of grace within, [*in, and of themselves*:] and therefore one reason of this is, because he will, and doth suffer us to fall into lesser sins, but will not suffer us to fall into greater. So we have it in *Deut. 18. 14. These Nations which thou shalt possess* *hearken-*

h Hoc non tantum humiliter dicitur, sed etiam veraciter: poterat enim Apostolus dicere, Si dixerimus quia non habemus peccatum nos ipsos extollemus, & *humilitas* in nobis non est: Sed cum ait nos ipsos decipimus, & *veritas* in nobis non est, satis ostendit, eum qui se dixerit non habere peccatum, non verum loqui, sed falsum. *Concil. Milevis. can. 6.*

Part 3. *hearkened unto observers of times, and unto diviners. but as for thee, the Lord thy God hath not [suffered] thee to do so.* It was not because they were better to God then the Nations, but because God was better to them. And God doth suffer us to fall into lesser sins rather then into greater sins, because lesser sins use not so to disturb our peace, as greater sins do; we having our discharge for them in our generall pardon of grace.

Secondly, we fall into lesser sins rather than into greater, because we do not take that heed of lesser sins which we do of greater. We are foolish in this, and do think that lesser faults are veniall, and do not deserve hell: and on these grounds it is that we hold out against greater, but not against lesser sins, albeit in and of it self it is easier to avoid the lesser; only lesser slips being very many, we do not eye them so as we might. Again, we pray more against great temptations than against lesser. For we dream that of our selves we can resist the smaller and weaker temptations; whereas 'tis out of our power, without Gods speciall grace in a spirituall and gracious manner, to resist the least motion that is. So *Asa* sought God and prospered when that huge host came against him, but when a lesse army came, he did then look too much to his own power, and too little to Gods strength, and prospered not, and fell to shifting. We must then be at it, and keep our spirits waking, and know that as we ought, so we may with weak graces preserve

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our selves from lesser sins. In a word, all in generall are not evitable: for while Reason is in her watch against one motion, another on a suddaine steps in, and surpriseth a man ere he is aware; but when they come one by one in single, it is easier by far to check a lesser than a greater motion, as becing more avoidable. Think not that when I say a man cannot avoid all in generall, that I think or mean that therefore sins are not voluntary: for this is sufficient to make sin to be voluntary, that we may and have power to avoid them in single (so *Aquinas*, l. 2. q. 74. a. 3. ad 2^m.) and one by one. And all this by a supply from heaven: for to avoid a sin as sin is a spirituall duty, a vertue, and to do any good (whether affirmative or negative, a good of commission or omission) we of our selves have no power.

Thus much for the means to avoid lesser sins. Now a word or two how to get off the trouble of minde that falls on the conscience of a spirituall man for lesser faults.

I First, think it to be a blessed trouble, when we can find an aking conscience for lesser evils. It shewes that we are very tender, and that we have much grace, a great deal of the spirit, much *light* that can see them, much *life* that can feel them, and can make much of that which others make *nothing* of. Thus trouble is mixed with joy, and it ends in comfort, sith it brings us to the main ground, of all comfort, that is, that we are in the state of grace. Be thankfull that thou hast a *Dauids* heart, that can

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i Can.
loc. com.
l. 12. c. 19.

k 'or
triv^{ur}.
TSC.
he. as men
do at
funeralls.
Zach. 12.
so. as one
mourneth
for his
only son.

can smite thee for a lip of *Sauls* garment: that thou hast a *Pauls* conscience; that can cry out and call himself *wretched man*; and sigh after death, not for greater crosses, but for lesser sins. This is a sure testimony of faith; onely we must see, that it be not in hypocrisie, that we do it not in partiality. This were to straine at a Gnat; and we may know, that we do not swallow a Camell, if we straine at a Camell first and most, and then straine at Gnats. Thus if we do, happy we that have such troubles in our consciences, because such troubles breed and feed heavenly comforts. And what if troubles arise many together, for many lesser leakes in our souls? yet they do not exclude comfort quite, they do onely suspend it for the present: And how suspend it? not in regard of the root, but of some fruit: as a sick man is settled, because he hath and knows he hath the possession of his estate, albeit for the present he have not the fruition: and he comforts himself in this, that he hopes he shall recover again, and feed again and enjoy himself in that he hath as well as ever. So *David* did stay his soul in this, that he knew he should be well in his soul again, *Psal. 42. 11.* Though now I do not, yet I shall yet praise him who is the health of my countenance; life and health will shew it self in my countenance again. Right so such do mourne, and they are blessed. *Blessed are they that mourne.* And why blessed? what? have they comfort? No, but they shall have, they shall be comforted: they are blessed that do mourne,

mourne, not because they mourne, but because their mourning is some cause, and a signe that they shall be comforted. A man then may be a blessed man without comfort *in hand* as long as he hath it *in hope*. A man should not for any thing desire to have his conscience to passe over lesser faults without some cry and some touch; it being our infirmity, that in troubles of heart we use to cry too much for greater, too little for lesser faults: yet (saving some frailties in the manner of our trouble of mind) this trouble of heart is, (not indeed an happy thing, but it is) an happy signe.

2. Secondly, we must not judge of the sin altogether by the trouble we feel, for we are troubled more with horrors sometimes for lesser sins, than for far greater sins, " because we have a greater inclination to one sin than to another: and, as the " Philosopher observes, it is from the body, and the temper thereof that some weaker passions and affections move us more than some stronger do: wherefore *our trouble must not be our judge*. It follows not, This sin doth trouble me least, therefore it is the least sin; this doth trouble me more therefore it is the greater sin: but we must judge of the greatness and littleness of sin by the Word, and we must do what we can, that our trouble come chiefly from the right light of our mind, and not from the humour, the inclination, or dis-inclination of the body. Next, that our sorrow and trouble carry some proportion to our sins: and lastly, that we turn our sorrows upon

1 Non
tam certa
quæ in
manibus
atque ea
quæ in
spe. *Chrys.*
Hom. de
nom.
Abrah.

in Duran.
l. 4. D.
33. 2.
in Arist.
de anima
l. 1. c. 3.

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upon our sins, to crucifie them, because they so crucifie us; and then, when we finde that our little sins grow lesse and lesse, fewer and fewer, our trouble doth stand and run right, and we are happy men when our sins are made an occasion to cure themselves, when they eat out their own guilt and strength. There is no sin so little but it may grow lesse, and he is in the right who findes this use of his troubles for lesser sins, that they weaken under his trouble, and wear away daily. Thus little sins hurt not; but when they are *seen and allowed*, they hurt and damne; and I think some are in hell, who never committed such great sins, as some have done who are now in heaven.

n Arist.
Ethi. 1.7.
c.7.

Lesser sins are of two kinds: First, of *precipitancie* and hast, when a man ere he can consider the matter, is on a sudden by imprudencie hurried away with some passion, and is in some sin ere he is aware: So he, [*I said in my Hast, all men are liars.*] Secondly, of *infirmity*, when a man wrestles, and hath some time to fight it out against evill motions; but for want of breath and strength falls, and is (as Saint Paul was) in *some* captivity to the law of sin. This is worse than the former, because here a man hath while and space to look to himself; but in the former all is in an hurry: hast doth and marres all, and there is no time for one to be-think himself: And sins of infirmity having more of our nature, are more hard to cure than sudden hasty sins of precipitancie; but both are lesser sins, & our point is meant of both.

o Rom. 7.
23.

CHAP.

CHAP. II.

Of sins of Omission.

WHen a man is come to some height of grace, then he is wringed in his conscience, sometimes for doing his duties so poorly, and sometimes for not doing them at all. It is an argument of a brave spirit to have an heart to ake, and to finde ones blood to rise *for omitting duties*; and that not for custome, as boyes, who find something within, when they passe their set times and formes of prayer, but when 'tis out of conscience. [How to know conscience from custome: 1. Custome causeth no trouble for failing in the manner, conscience doth: 2. Custome brings no strength in the doing of duties, conscience doth: 3. Custome holds not a man constant against tentations, conscience doth.] To mourn over our souls for sins of commission is not so much, sith sins of commission do more quickly and more sharply check the conscience than sins of omission: for that in sins of commission there is both an act and a defect; but in sins of omission there is a defect onely. Again, sins of omission are against an affirmative law, which doth rather shew us our duty than check us for vice. And lastly, sins of commission do presuppose the omission of some duty. Wherefore it is a note of a judgement rightly and clearly informed, and of an heart excellently steeled with

p Duran.
l. 2. D. 36
q 1. n. 4.

Part 3. with grace, when we cannot finde quiet after omitting duties, but are grieved at the very heart when a duty is omitted; and that chiefest of all, when we finde little *feeling* in the very doing of such duties: for then it is faith which makes us tremble and mourn for omitting such duties. Now if we dare not willingly omit duties, and when through infirmity we do passe them over, our hearts are in a chafe for it, it is a signe that all is very well with us within: and chiefly in case we do finde our conscience complain for the omission of duties, which nature doth not convince us of: but they are duties onely because the Word saith so, and we know them to be duties, because in the Word we finde them so. Here now if we can feel trouble, because we omit the reading of the Word, the hearing of a Sermon, our duty in Prayers and in the Sacraments, beleeve it, it is a sign of a sound minde, of much grace, and of some growth in vertue. But in case we can take it to heart, when we do our duties, that we do them no better, in no better manner; that we read the Word cursorily; we pray indeed, but it is so coldly; we receive Sacraments when time serves, but it is but in form, and for fashion: Now (I say) if we can weep within, and that betwixt God and our selves *without a witnesse*, not only for non-performance of duties, but for our unmannerly doing of them; beleeve it, this shewes not onely that such are holy, but very holy, and passing good men and women.

Albeit troubles for omission of duties be a good sign, yet he doth best still, not who hath least inward trouble, but who hath least cause; and therefore we are to beware, that we draw not needlesse troubles, nor spirituall bruises on our selves: attend and watch over our souls, that when the heart calls, and God calls, we do set about such duties as conscience doth require. As we must not make duties where God makes none; so we must not omit, and skip over such lessons as God doth command us to perform, lest God smite us with some pang of unbelief, as he did *Thomas Didymus* for being absent but once from an holy meeting of the Apostles (I thinke) on the Lords day. We do not know what may come of it when we misse a duty, 'tis to be expected that the next will be to fall into some sin of commission. Omission of our diet will breed diseases, so will omitting of duties breed noisome matter in the soul, and make work for hell, or for the Physician of our souls; and so will doing duties poorly and formally breed ill juice in the soul too, as feeding without chewing doth in the body: this breeds the falling sicknesse in the body, that falling away in the soul. We must dye the death, or take some strong physick. Naught is like to come of it when we seem to make conscience of committing sins, but not of omitting duties: one being an offence against God as well as the other. Let us then see to our matters, that we do what is required, because it is required, and as it is required

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required, and *when* it is required, and when we shall have peace within: and when we have done our best, such is our frailty, that many things will scape us, and we shall through haste or heedlesnesse step over many a duty; but if we feel remorse and trouble of heart, we are in a good and excellent estate, very spirituall: onely we must beware that we rest not in our trouble, and think that that is all, but we must go farther. A sinfull thing it is, when we have omitted a duty, to think to make all amends with God and our consciences, by passing thorow the fire of some biting anguish for it: as though this inward bleeding had some merit in it. No, no, it must bring us farther: our troubles must draw us up to Christ. We must repent, and be truly and heartily sorry that we have broken with God, that we have not kept our selves up in doing our duties, and even vow unto him to be more strict *that way* against another time. Grieving without repenting, and repenting without obeying, comes to little. For a man daily to accuse himself of many things, and to amend nothing, is to tempt the Lord. And for that we are more apt to omit duties than to commit sins, we are to use the more care, that we hold fast our resolution to perform our obedience to God, to omit nothing for any mans pleasure which God would have us do. In no case are we to do an unlawfull act for fear, or favour, or at the command of man: but for duties we may upon the interposition of authority sometimes

omit

omit some things lawfull, but then they go not for duties to be done *at this time*: and some are alwaies sick or crazie, and cannot do duties in publike, and of necessity must omit many duties in private. This is a crosse, not a sin, thus to omit duties: which we do not, because by reason of weaknesse we cannot do them. God doth by sicknesse call such to a more excellent duty, which is to suffer crosses and sicknesses with patience, when it is not because we will not, or care not, but because we cannot. The not doing of the duty in this case is a crosse, and not a sin. We must then see to it, that we do not stubber over duties, and care not how they be done, so they be done: for he that doth duties the next way, the next will be, he will not do them at all; and when we come to omit duties, we *must*, and *will*, and *shall* commit sins. So the issue is, that when it is a duty, and a duty to be done *now* by us, we forfeit our peace in case we do omit the least thing that is: every tittle of Gods Law being better worth than all the world. Wherefore for what is past mourn and spare not, but not as men without hope. The pardon is ready, and was made *in Gods minde* before ever we were made. We might die in our sins the while, if when we have sinned we were to stay the providing of a pardon. Chirurgians have some generall plaisters ready to clap on on a sudden, lest the patient dye ere he can make and provide his salve. God in Christ hath all plaisters and pardons ready made and sealed:

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he still offers, 'tis but for us to come and take the offer. As soon as a duty is omitted, and the wound begins to ake and fester, away to God, make peace with him, and all will end well. Sometimes wounds troubles us at first: sometimes again we feel nothing while we are hurt, we cannot tell whether we are hurt or not; but after the wound pays us. And so it is in sins of omission; at first, when it is omitted, we aile nothing, feel nothing: but when we pause, and blow upon it a while, the pang of a tender conscience will come upon us, and we shall finde it bitter. Wherefore go on without interruption; we swim against the stream, lose not a stroake. The more we fast, the longer we may: the more we omit, the longer we may, and shall still, except we return. O return, give not over so: Satan doth not mean it shall end thus. Let us get our pardon, make our peace, do our first works with advantage. Declining will steal upon us. Lose not a meal. Do all that we are to do with all our heart. Do what we do, not onely to stop the mouth of conscience, but to stop Gods mouth. Do all for matter, for maner, in obedience to him, because he saith it, because he will have it so: then use our selves to it, and use is a great matter; and we shal find when conscience and custom come together, it must be a great matter which must put us by. And when it is rather weaknes then negligence, which doth occasion a default, our peace will hold, the quiet of our minde will not crack. Nor but that the least omission

of

of the least duty that is, is a sin, but it troubles not, because we have a pardon of course for daily weaknesses, included in that generall pardon which we have upon our generall repentance. And here we must see that our peace for such infirmities do result out of our generall acquittance, wherein all sins are contained, though none in particular named: and not because we think them to be but veniall sins, and have a Pope in our belly, which makes us think that they do not deserve Gods anger. And in some others there is a quiet, because they judge of sin and desert by nature, and not by Scripture, and do conceit of God as of men; and because men do passe over light abuses and petty matters, therefore God also doth (think they) not count of them: but this is foolish divinity. For man is no way bound in justice to proceed against abuses offered him; and therefore small matters doing him no sensible hurt, he may and doth passe them over: but God hath tied himself in justice to enter his action against the least sin, and in law the penalty is hell. Besides, man being under a law, stands bound to skip over such offences against him, but God is under no law of any superior; but hath onely bound himself by a law of his own justice of his own making, to proceed against all sins, except he have satisfaction made him. The right is, that when we feel no grudging for such daily infirmities (after all care had and used) it is because they do not stagger, nor cause us to doubt of our right to that great

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and generall pardon, written for us in blood, in the blood of the Lamb. *Dracess* laws were terrible, because written in blood; Christs pardons are comfortable, because written in blood: never did mother nurse her childe with her own blood, as Christ doth us. Thus we see what our care is to be, that we omit *as few* duties as we can, and *as seldom* as 'tis possible; we see also what our comforts are to be, in case we fall into omission of a duty, and we smart for it; to wit, this smarting is a proof of our faith, a work of grace, and we shall come out in better case than ever, and we shall be more curious in observing, and carefull in doing our duties ever after.

Next, beware of delaying. *I delay not* (saith David) *to keep thy Commandment*, *Psal. 119*. Delayes be dangerous; our hearts will cool, and our affections will fall down. It is good then to be doing while it is called *now*, while it is called *now*. *Now, now, now*, saith David, *Psal. 118. 3, 3, 4*. There be three *nows*, and all to teach us, that for ought we know *now* or never, to day or not at all; while the heart striketh, else our iron will cool. Satan hath little hope to prevail, should he put us to omit our duties quite when the clock strikes, and therefore his skill is to urge us to put it off till another time, as fitter and hotter; Do it anon, next hour, next day, next week (saith he); and why not next yeer? Hereafter (saith he) it will be as well as now. This he saith indeed, but his meaning (by hereafter) is never; and

he that is not fit to day, hath no promise but he shall be more unapt to morrow. We have neither God, nor our own hearts at command: and when we have lost the opportunity, God to correct us perhaps will not give us affections. The cock within shall not crow to awaken us, the Sunne shall not shine, and then we are in danger to give over quite; and if we come once to a totall omission of one duty, why not of another, and of another, and so of all? and then farewell to us.

Againe, omission of a duty will bring us to commission of the sinne that is contrary to that duty. Men do sin and scandal, (*Pf. 119. 11.*) Why? because the Word is not in them. They killed Christ: Why? because they received not his Word, *John 8.37.* And we feel that sinnes committed will give a fearfull blow to our consciences. Then he that would not come to that penance, as to be put to it in the court of his own conscience for committing of sins, that man must see to it, that he do not omit duties; or if he do. yet let him see to it, that he make all well again presently; else the next will be, that he *will*, and *must*, and *shall* fall in to the commission of sinne. The summe is, He that *will* not commit sinnes, let him not omit duties. First, God will scourge omitting of duties with suffering us to commit sinnes; and so we *shall* sin. Secondly, omitting duties weakens us, lets Sathan in, and corruption out; and so we *will* sin. Thirdly, makes God in his justice to give us over; and so we *must* sinne.

Lastly,

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Lastly, when we have an *extraordinary* occasion come in, it is lawfull to omit for a turne or so, the doing of *ordinary* duties: only we must take two caveats.

1. First, that we double it, and make it up the next time; doe twice as much as we were wont, and as our stint was.
2. Secondly, that we take it as a crosse that we are necessarily hindred. If a man make and take occasion to put by the doing of duties, the end will be naught; we are in danger to come from putting *by* duties, to put them *off* quite; But now if an occasion be put upon us, it is no sin to omit; but yet we must take it as a crosse. If we be glad that we have such occasion come in the way, that without sin we may omit a duty, it shews hypocrisie and deep corruption; but if we be sorry it falls out so, there is no hurt done. So, *Pray* (saith Christ) *that your flight be not on the Sabbath day; Mat. 24. 20.* Not but that it was lawfull, and no sin for a Jew to flie on the Sabbath day (for *Eliab* did flie fourty days, and so of necessitie five or six Sabbaths;) but yet they were to take it heavily, that (though by a just occasion) they might not enjoy their Sabbaths: so we are to grieve, that by a just occasion we are put by the doing of our duties. It is no sin, but it is a crosse, that by the providence of God we are hindred, and put to the losse of a duty; If we be glad of it it shewes *much corruption*; if we take it as a crosse, it shewes *much sanctification*.

CHAP. III.

Of Covetousness.

Covetousness breeds a [temptation] and more [a snare.] It draws us in, it holds us fast, when we are in. We think too well of this sin, and it useth not to vex us till we are brought to a sight and sense of it. God useth to give men over to some vexing sin, on purpose to be even with them for this sin. Temptations, base temptations of the seventh Commandment, are let out often to pay men for this sin of Covetousness, the worse sin of the two, take them both in the height of their degrees. For Lasciviousness (properly) is not, but Covetousness is Idolatry; not so much because the love of money makes money an Idol, (for so the Glutton makes his belly his god, but he doth not trust in his belly-chief, he thinks not to be protected by his belly;) but the covetous person puts his trust in his money: and it is high Idolatry to make any Creature our confidence, as the Worldling saith to his wedg, Thou art my confidence; he thinks the better of his estate to Godward, and the safer to Manward, because he is rich. We finde that the Word is much against the sin of Covetousness: Page after page there be many sharp investives against worldliness, and all little enough to bring men to think it to be a sin, or such a sin as it is.

SECT.

SECT. 1.

What Covetousness is.

L *Et your contentation (saith Saint Paul) be without covetousness, Heb. 13. 4. How? Be content with such things as ye have. Why? The Lord hath said, he will not forsake us. So then Covetousness is, when we are not content with what we for the present have. O, but I have nothing? Yes, thou hast the Promise, and the Promise is all, and he that hath the Promise hath all. Have we more, have we less, have we little, have we nothing, yet by virtue of the Promise we are to be content. Be content (saith Saint Paul) with food and rayment; under these two heads containing all necessities. In Reason and in Nature, he that hath necessities for back and belly, is to be content. Houses are not named, for that in those days they were to stand ready to run from place to place, and to leave house and all behind them. But in Divinity, and in the way of Faith, he that hath neither food, nor rayment, is to be content; for the Promise is virtually food, rayment, and all. But to come near the matter, Covetousness doth not properly stand in getting, but in keeping. For it is opposite to Liberality; and Liberality is in giving. Wherefore Covetousness stands in not giving, in parting with nothing. He is greedy to get, but it is, that he may have to save and keep.*

Nor

Arist.

Lib. 4.

6. 1.

Liberales

dicuntur

qui dant,

qui vero

non acci-

piunt, non

propter

liberali-

tatem lau-

dantur,

sed potius

propter

utilitatem.

Part 3.

6:1 Cor.

6:10.

Not covetous, nor extortioners, saith the Apostle plainly; differencing extortion (immoderate getting) from Covetousness, which consists in pinching and saving. So the Apostle, *1 Tim. 3. 3. Not greedy of filthy lucre, nor covetous.* So that to be greedy to get filthy lucre, is not formally and properly Covetousness; but to be covetous *is to be all for saving.* To get is an effect of Covetousness; to save is the life and nature of Covetousness. Hence men are more glad of a penny saved, then of a penny gotten. Wherefore their plea is to no purpose, who stand upon it, that they are not covetous, because they rake not after that which is anothers, but onely look to their own; whereas indeed he is the very covetous man, who is all for saving and sparing, and can part with nothing.

SECT. 2.

That Covetousness is a great sin.

WE must be convinced that Covetousness, I mean, That our Covetousness is a vice; for it holds something of a vertue, of frugality, which is, not to waste that which one hath: And this makes us entertain thoughts that it is no vice; and we often say, That it is good to be a little worldly, a little covetousness we like well; which shews, that we do not indeed, and in heart, hold it to be a sin.

For

Part 3.

• Juvenes
vehementi-
ter appe-
tunt de-
lectatione-
es sensu-
um prop-
ter labo-
rem suum
naturam.
Aquin.
h. 1. q. 31.
a. 7. ad
2o.

For, if sin be naught, a little of sin cannot be good: As good say, a little poyson were good, so it be not too much. And so we finde, That men will rate at their children for spending, and are ready to turn them out of doors, if they be given unto waste; but if they be neer and pinching, then we like that too much: and I scarce know a man, who doth use to call upon his children, that they spare not, save not. I know youth is rather addicted the other way, and is more subject to waste and consume, by reason that natural heart is quick and active in them; and therefore indeed, there is more fear and danger, that they prove prodigal, and turn wasters; and therefore the more may be said and done that way to youth: But the thing I press, is, That in case we see our children in their youth, to begin to be covetous and worldly, we call them good husbands, and are but too glad to see it so, and are too much pleased with them for it: Little do they think, that worldliness is a most guiltful sin in respect of God; and most hurtful in respect of men. Hark what the Word saith of it, *Ephes. 5. 5. It is idolatry*, and idolatry is the first sin of the first Table: *It is the root of all evils*, 1 Tim. 6. 10. There is no evil, but a worldly man will do it to save his puse. Thus David, *Psal. 119. 36. Incline mine heart unto thy testimonies, and not unto covetousness*; he saith not, This or that testimony, but (as including all the Laws of God) he saith *testimonies*; to shew us, That Covetousness draws us away, not from
some

some only, but from all Gods Commandments. So St. Paul, *Where covetousness is, there are many lusts*, 1 Tim. 6. 9. *and many sorrows*, 1 Tim. 6. 10. *It drowns men in perdition and destruction*, 1 Tim. 6. 9. And such a drowning the Greek word signifies, as is almost past all hope and recovery. It is the bane of all society : Men cry out of it, because they would have none covetous, none rich but themselves. An hater he is of mankind ; he hates all poor, because they would beg something of him ; and all rich, because they have riches, which he would have. A covetous man would have all that all have. Thus speaks a noble Father. Such believe not the Word, they trust neither God nor man. For he that trusts not God, cannot trust man. It robs God of that confidence we should have in him, and dependance we owe unto him ; it turns a man from all the Commandments. Hence the Prophet David prays God to turn his heart to his Commandments, *and not to covetousness*, Psal. 119. 36. For not onely we ought not, but as the phrase is, *We [cannot] serve God and Mammon*, Luke 16. 13. It is impossible for any sinner (as a sinner) to enter into the Kingdom of Heaven, *Matth. 19. 26*. But there is something in it, that it is said to be an impossible thing for a rich man, that is, A rich covetous man, to enter into Heaven : And perhaps this is thus delivered, because we do think that their riches will be a means to bring them to Heaven. Therefore Christ, to repress such conceits, saith, *That it is not possible for a rich man to come*

Buzi^{on}d Chrys.
in Matth.
26. hom.
81.

Part 3.

to Heaven. Who then (say the Disciples) can be saved? Who then? which shews that the very Disciples themselves were sick of this disease, to think, that if any went to Heaven, it were your rich men; dreaming that riches were a good help that way. They had no wealth, and therefore were they more apt to admire them, as not feeling what force is in them, to rob God of his flower, (his trust) which is due unto him from his creature: which Christ shews to be his meaning, when he addes what a hard thing it is to have riches, and not to trust in them. Wherefore it was an excellent prayer of that wise man, *Prov. 30. 8, 9. Give me neither poverty nor riches, lest I be full and deny thee.* The danger (as he shews) of poverty was much; *lest I be poor and steal, and take the Name of God in vain*, either by denying the fact, or by opening the mouths of the wicked; but the danger of riches is more, *Lest (saith he) I deny thee, and say, Who is the Lord?* which is far the greater offence of the two. To take the Name of God in vain is naught, but to deny God is far worse. A convenient estate, betwixt famishing and surfeiting, is best for the soul, as being that condition, which (as *Aristotle* sayes and proves) is easiest of all to be subject to, and moderated by the rules of Reason. A man who hath no store of riches may be meek, quiet, patient, hear, read Gods Word, do all acts of Religion and Devotion; as we see a mean estate was no hinderance to the Prophets and Apostles in the

the wayes of grace or glory; they did much good, and are in Heaven, (*Chryst. hom. 19. ad pop. Antioch.*) so that a low estate is rather a furtherance, then any hinderance to Religion and Godliness. The sum is, that we stand convinced by the Word and Spirit, That Covetousness is a foul vice; and that our sparing more then needs, is (in us) Covetousness, and that *to spare more then needs*, as well as to spend more then needs, *will* (as Solomon saith, *Prov. 11. 24.*) *bring us to poverty*, and to worse then poverty. Wherefore, *take heed and beware of covetousness.*

Lastly, The sin is great, because the temptation from the body is not great. Such have not that to say for themselves, which many other sinners have: The 'complexion of the body helps forward other sins (at least men think so:) A sanguine fappy body is thought to incline with some force to the sin of uncleanness. Such again, as are hot and dry of complexion, are most subject to choler, and Physicians are called, and used to drive away the edg of these humors: And in these matters it is true, That the manners of the minde do much, ay too much follow the humors of the body: But now for Covetousness, it holds little or nothing of the body; and covetous men themselves do not think nor say, that it is long of their complexion: And never yet did any go to Physick for a Pill to purge out this covetous humor. Whetefore it is onely from the evil habit of the minde, and the depraved complexion

*f Chryst.
in March.
26. hom.
82.*

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complexion of the soul; and therefore this sin is so much the more culpable, in that it is not at all under the nature of our body, but onely under the corrupt humor of our will. We have medicines to purge choler, and to purge melancholy, but none to purge Covetousness; wherefore in this sin, the complexion of the body is onely a stander by, a meer looker on.

SECT. 3.

*That all men are more or less
covetous.*

THERE is no man living, but is sickish at least of this disease. It grows in the flesh, and breeds in the bones of all. Some are given over to it: All are more or less given to it. One disease may take away the feeling of another: And so some think they are not covetous, because they feel it not; whereas perhaps pride and prodigality, perhaps something else doth master this disease, and keep it under so, that such feel it not. And if you mark it, such as are transported with some other passion of vain glory or worse, do shew much worldliness withal. You shall see how they trouble their own house, vexing at servants, because they get no more, heaving at the Wife for that she loves no more. They about them are
scarce

scarce quiet in their beds; and yet because there is predominant and prevailing in them some spending humour, forsooth they do think themselves, and others must think them to be free from covetousnesse. Whereas in truth no man can simply wash himself from this corruption: and *Martin Luther* was out, when he said he stood free from covetousnesse. That rich Chuffe (*Luk*, 16.19.) was not in debt to his back or belly; his clothes were very rich the Text saith, *He was clothed in purple and fine linen* (a costly wear in those days): the originall is *ἐν πορφύρῃ καὶ ὀνόματι*, and it signifies a frequent change of suits: and for his fare, the Text saith, *He fared well and delicately*, and that not on high holy-dayes onely, but *every day*; the originall is, *ἐν θαλάμῳ καὶ λουτρῷ*, that is, he kept a brave table, he used great jollity in his feasts, he had variety of dishes and sauces, he took great delight in feasting himself and his friends too, so much *Ianſonius* and *Beza* tell us the words in the originall do import: and no question but his house, and gardens, and orchards, and walks, and arbours were according, he spared for no cost on himself, he cared not what he did spend on his pride and pomp: little did this man coupt himself, or the world count him for a miser; he had the same in the country for a great house-keeper, and a brave Gentleman: But now see, the Word of God for all this scores him down for a notorious Churle; and why? because he had nothing for *Lazarus* at his door, he could not abide

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beggars; the Text by Gods own pen, Ver. 25. brands him for a more cruell person than his very doggs. So then although much is spent on bravery, but nothing left for *Lazarus*, there is much covetousnesse. It is a chief piece of originall sin, and they that take themselves to be free by nature are least free. For how can they be freed from it, sith they never in any particular wise prayed against it, or set the Word, or the threatning, or the promise against it? Sins use not of themselves, to cure themselves; but rather they do multiply and increase, and grow on our hands; and 'tis our simplicity to think otherwise. And therefore such are in worst case of all, who did never set against this sin in any earnest, because they thought who ever was free from it they were,

I Poor men they passe it over to rich men, and alas, what have they to be covetous of! as though it came from without. The Apostles were poor fellows, and had nothing to be covetous of, yet [take heed] is not enough, but *take heed and beware of covetousnesse, Luke 12. 15.* He is a covetous man who loves money, though he hath no money; and I think that poor men are generally more covetous and worldly then rich. *The sluggard [lusteth] and hath nothing. Pro. 13. 3.* And the cause is, because they do not think that they are covetous, and therefore they pray not against it, and so get no power against it. Wherefore the oppression of a poor man (an effect of covetousnesse) is like

like a *sweeping rain*. (*Pro*. 18. 3.) some thunder-shower; they take all before them. Such then it is a sin which is bred and born with them, except poor men be convinced of it, and use the means to cure it, they are deadly sick of covetousnesse. Besides, poor men feeling want wonder at riches as at some excellent thing, whereas rich men finde by experience there is no such thing in riches.

2 Secondly, rich men, they think that they need not be covetous, they have enough. * *Eſau* indeed said so, and so did *Jacob*; but yet in the originall *Eſau's* enough is not the same with *Jacobs*: one said it and thought it, the other onely said it. But what do riches serve for? Of all one would think that riches would cure a man of this disease of covetousnesse, if of any sin: and yet we finde that men are the * worse this way, the more they have of the worlds goods; and fewell will put out fire, as soon as riches will extinguish worldlinesse. Therefore *Auſtine* in his two hundred and fifty Sermon compares covetousness to fire, that (as fire) the more it hath devoured the more it would devour. Thus we see the passions of rich men are stronger after riches, than of poor men. We never read of any poor man sick unto death for anothers garden, as King *Ahab* took his bed for *Naboths* vineyard. And they were your rich men who suffered Moths to eat up their old garments rather than the poor should have them, *James* 5. 1. Indeed, if other matters do concurre, and there be a like por-

n Gen.

33. 6.

Eſau's is

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i. e. I

have

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Jacobs.

וְעָלַי רַב

i. e. I

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gent cupi-

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Aug. in

Psal. 123.

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p Plat. de
Iust. l. 31.
Dial. 1.
Arist
Rhet. l. 2.

p Chryl.
ad pop.
Antioch.
hom. 71.

tion of reason and religion, the poor man hath the advantage of the rich. For the one, his desire is to have to *live*, and there is some limit and stint: but the desire of the rich is to *thrive*, and there is no limit nor end of that desire. It grows all upon fancie, and for certain, rich men are in greatest danger of all, there being more snares in a great estate than in a little estate. Of all they love riches most when it is of their own getting, as we do books of our own making, and men do children of their own begetting. Such also once knew what it was to be in want, and therefore they hugge their wealth when they have once gotten it (*Arist. Eth. l. 4. c. 1.*) and raised themselves by their wit, and care, and pains from a low to a full estate. Well, a state too bigg is troublesome, like a shoe too bigg, which hinders our gate as well as a shoe too little. All, both rich and poor, high and low, are so far covetous, as they have not got power against it by the word and promise, by faith and prayer.

SECT. 4.

That covetousnesse is a dangerous temptation.

WE read of the deceitfullnesse of riches, *Matth. 13. 22.* Nothing cozens a man so much. Men go on, and think no hurt, and as long as they make profit, they are so pleased with it, that *gain is godlinesse* to them: and

and we (naturally) do so admire the things of this life, that we think God would never give riches to us, did he not love us. Where we love we bestow our wealth, and we think that whom God loveth he enricheth, and whom he enricheth he loveth. And a common speech it is with us, that God hath blessed such or such a man: I knew (say we) his beginning, and how wonderfully the Lord hath blessed him in a short time, and raised him to a great estate. And thus for a time the hearts of wise men are set upon riches. And therefore when men come to see with Gods eyes, this proves a terrible temptation. For what we are most vehement after, for that, when we come to some ripeness in grace, then we hear a new note. That which before was scarce a sin, nay almost a virtue, is now a sin of sins. What I, a Christian, one bound for heaven, to be of an earthly minde! I thought I had the love of the Father, because I had the world at will: but now I see, I feel, I finde to my cost that such as love the world, *the love of the Father is not in them*, 1 John 2. 15. We cannot bring heaven and earth together. There is no mixing of heavenliness and worldliness. I am a man not worthy to look on God, or to have God look on me, that have set so much of the world. Now I finde that men do *blesse the covetous*, Psal. 30. 3. but *the Lord abhors them*. Now mens blessing them doth keep them from a right sight of this their sin. And God hath given me over to many other noisome lusts, to make

Part 3.

9 Hab. 2.

this lust of covetousnesse to be noisome to me. Ah wretched man, that have been an idolater now for so many yeers, and have made a God of the shels of the Tower, and have even lost the life of grace for a little *clay*. And 'tis certain, that this sin, when once it comes to be seen in its true and right colours, will stare a man in the face, and make an hideous cry in the conscience; and many a man hath been even at the pit of despaire for sucking so after the world, it being a sinne so contrary to God and godlinesse. And the longer we are couzened with the skill of hell, and held in the chains of this corruption, the worse it is when the ulcer breaks forth; and it puts a man even quite besides himself. He cannot pray for the world; there is no entrance for the Word because of the world: he can relish no talke but of buying and selling; getting and saving is all his life: he is followed with many dangerous lusts; he grows weary of life and light: and yet at this while a man may stand amongst men for a religious man. A drunkard, and a very religious man one cannot be, but a worldly *Indas*, an earth-worm: and a very religious man one may be; I mean, one may be accounted so amongst men: chiefly, if so be that we do vent our covetousnesse, not so much in getting and haling from others, as in saving and keeping within the compasse of our own; whereas a man may be extreme worldly, (and is indeed most properly covetous) when he is all for saving, and useth

useth no unlawfull ways to gain and rake it from others. And this doth drench men in this earthly humour, that as long as all is but their own, they think all well; and thus they grow secure (though not safe) whereas not to give when we should, is as bad a piece of covetousnesse, as to get where we should not. And when things come to a reckoning, alas the day that ever Christian souls should tast of such bitter sauce for seeking great things to themselves; and thereby they passe many a lamentable night when they finde out themselves to have been covetous, who did not once dream of it. Saint *Paul* calls this sin all that is naught. He can scant invent names bad enough for this wickednesse. *Idolatry*: What else? *The root of all evil*, sets all lusts on fire: And lusts in beasts indeed are unruly, yet they are finite; but in men they are infinite. A *tentation*. What else? a *snare*; and more, *drowns men in perdition*. Is that all? No, and in *destruction* too; cloyes a man with *many foolish and hurtfull lusts*. They think they have all the wit who can get money, but their lusts are foolish lusts. They take money to be a great help, but it fills a man full of hurtfull lusts; hurtfull to others and to themselves: for such *pierce themselves*. How? *thorow* (not with some only, but) *with many sorrows*: yea, and worse yet, for it makes some *to err from the truth*; and it had been better for such never to have known the wayes of God. By all which we see what a great blow it must needs give to the conscience of a man

f Hippoc-
ad Dem.

Part. 3. of God, when he once sees himself to be over head and ears in this vice. Wherefore I conceive it to be a wise speech of the Apostle, *Fly these things*, 1 Timothy 6. 11. and of another, *The best coveting is to covet not to be covetous.*

S E C T. 5,

How to be convinced of covetousnesse.

IF we will not convince our selves to our comfort, God will convince us to our wo: and the conscience first or last shall be made to speak when we have little list to hear: Wherefore it is good to be beforehand. We must be made to see it; better now then hereafter. Be not afraid. What if the sight of this sin in the ugly face thereof, and in its particular colours will cost us some hot water? There is no danger, 'tis not the way to despaire: but to let all run, to refuse to look into the guiltines of this sin, to be afraid to account (now) with our consciences, is the way to bloody despaire hereafter, to hang in hell, and to hang perhaps too on earth, before such come to hell. Satan tells us, that *now* to do it is the way to melancholy and despaire, that he may the better fill all full of blood and fire *at once* hereafter. Be doing *now*, and get to be convinced, not only *negatively*, as not to be able to deny it to be a sin, and that we in many particulars are

are very faulty, but *affirmatively* to be set down in it, to affirm, that it is a very great sin, and that we have our hearts and hands deep in this transgression.

First, be willing to be convinced of the hainousness of this crime. Many are willing to be rich, and would indeed be loth to be covetous; but because rich they think they cannot be, except they be having and saving, therefore they think it fit and good to be neat: And for a world of particulars in buying, and selling, they would leave them, they say, were they convinced, that they were covetous practices. Now they are not convinced, because they will not; not because the case is not plain enough, nor because there is not enough said to prove such and such courses in getting and saving to be notorious, and to favor strong of the Earth; but because they are at a point not to leave them, and therefore they will not be convinced; And this is, because (as the Apostle saith) *they will be rich*, 1 Tim. 6. 9. They are loth that their consciences should tell them that they live in sin. And we Divines do assure men, that it is not sin *to them* till they be convinced. This they catch at, and say, that they are not convinced; but our divinity is, when they would fain be convinced, but are not, not because they would not, but because they cannot; that in this case, ignorance and *non-convincement* doth help. But now when these men are not convinced, because they will not; as when the thing is plain, and carries con-
vincement

Part 3.

Negli-
gentia
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vincement in the mouth of it, in this case it is all one, as though they did what they were sure were a sin, and worse too : For their not being convinced hath much obstinacy and wilfulness in it ; or at the best, this their ignorance comes out of too too much negligence. These help themselves with this, That they know some good Divines that hold such and such dealings to be lawful, as to set or sell money, to sell for day, to marry for money, to enclose and depopulate : But that will be no answer to the conscience of a man, when it is opened. For there is scarce any sin, but a man may sin it, and say, He is not convinced of it to be a sin. For one Divine holds one thing to be lawful, another good Scholar holds another thing to be lawful ; and so in the rest, a man may pick matter out of several Divines, some one for one thing, and some one for another, to dispence with (almost) every thing. Be willing then to be convinced, and the Spirit will convince us, That Covetousness is a sin, and that we are all too too worldly, and that in this earthly vein : *In many things we sin all*, James 3. 2. *in all for the manner, in many for the very matter.*

2. Secondly, it is not enough to be convinced ; we must go further. Convincement of it self is no note of saving grace. The Devils against convincement, and so do all who sin against knowledg and conscience ; and such a sin of malice, and the sin against the Holy Ghost is therefore the worst sin of all, because

it

it is cleerly and flat against convincement. And therefore to be convinced is good, if it come to good, and prove good; if we fall to mourn and to forsake our earthly-mindedness: But if when we are convinced, we sin and grow rather worse then better, run away with the bit in our mouths, then our sin is the greater, and our case the worse, because we are convinced, it shews we are grown head-strong. Wherefore with convincement we must begin, but we must not end with it.

3. Thirdly, use means of being convinced that we are worldly and covetous; as by way of Faith to beleve it, because we are born in original sin, and that this is a great and a chief root in our original sin, *to lust after the world.* It is an hereditary disease, a sin lying deep in our nature; and when men have not killed it, or not crucified the world, the world must needs be their god. Diseases that we are born with, are not cured with ease, as born blinde, born deaf; so born covetous, born worldly: Therefore it is long ere one shall get power. *I write unto you Fathers*, that is, Strong Christians, *that you love not the world*, 1 Joh. 2.13. that is, No one thing of the world. So that a man may be a very mortified man, a Father, and yet be very subject to dote on the world. So those who have done nothing to speak of in any particular manner against this sin of Covetousness, must needs be very full without any more question. Every man, and every woman must say within themselves, I
am

Part 3. am a covetous man, a covetous woman, and the less I have felt it, the worse it is, and the more covetous I am: And if I look not to it betime, I shall feel it with a witness one day. Next, finde out this disease by the fruits of it, as thus, I can joy when goods increase, I can grieve when I receive a loss in mine estate, I can finde my self a glad man, when I have a commodity to sell, if it be dear; if my servant, when he comes from town, sell cheaper then before, then I am sorry; if dearer, then I can be glad. O this is very Covetousness. Again, when a man is loth to part with his money to a good use; here is Covetousness. Men think themselves free, because they can pour out their money upon a feast, upon building, upon apparel, upon their children, upon worse; but say one can do all this, yet a man is but a true lover of himself; as *Luke 16. 19.* that rich man spent royally on himself; he was not in debt to his back or belly, yet a very Churl. And why? did he not spend bravely? yes, on his own gallancy. Was not his purse ready? yes, to lay out upon his own humors: Why covetous then? Because he had as lief almost see a Divil at his door, as *Lazarus* a begger, as I shewed before; and therefore by Gods own voyce, he was a very Churl. And *Nabal* could feast (saith the Text) like a King, yet for all that, it was but a Misers feast. But if such an one can finde that a pound is ready this way, but Gods way (I mean) to give to the poor, to bestow on a good use, a peny comes harder

Job 31.

25.

Vili velle
emere, &
care velle
vendere,
severa vi-
tium est.

Aug. de

Trin. l. 13.

cap. 3.

harder then a pound: Here is Covetousness. In the other case pride is stronger then Covetousness; but when we can drop our blood as soon as our money, when it is directly and immediately on God, *this is to be covetous.* This I finde in my self, therefore I am hard and covetous, and the end will be naught, unless I mend my maners. But is it not lawful to buy as cheap, and sell as dear as one can? No, For this proposeth a most absurd end and scope of ones life, to be the possession of riches, which neither we nor others do rightly enjoy; and upon this there useth to follow a violation of all Laws, both divine and humane. These actions of buying and selling must be ballanced, not onely by the strict rules of Justice, but by the scales of Equity, Mercy, and by that golden Rule sanctified by the golden Lips of Christ Jesus, Do as you would, and ought to desire to be done by: Buy of others, as you would sell to others; and sell to others, as you would buy of others. The case is made to us by *Cicero*, an Heathen. A Fleet of Corn went from *Italy* to *Rhodes*, where was a dearth: One ship outsails all the rest. The Question whether this ship might sell off the Corn, and not tell the people of *Rhodes* that many more ships were behinde, bound for *Rhodes*, fraught with Corn. The light of nature taught the Heathen to teach us, That in honesty and conscience, the first ship was not to make gain of the advantage, but must and ought to acquaint the inhabitants of *Rhodes*, that many more ships laden

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laden with Corn, would be with them very shortly.

4. Fourthly, be convinced in affection, as well as in judgment, not onely to see it to be a sin, and a sin in thee, but to hate it. Naturally *all the ways of a man are clean in his own eyes*, Prov. 16. 2. And though we say we are all sinners, yet when it comes to particulars, no natural men do acknowledg themselves to be sinners. A covetous man thinks all the world to be covetous, except himself; he hath reason for what he doth, to make the most of his own; he hath Nature and Scripture forsooth for it, to provide for his own: And Christ saith, *Let nothing be lost*. This hinders convincement in affection, in that we love the sin, because we love the fruit, the profit of it. The Law will convince the judgment, but it is the Gospel which doth convince the lust and the affection: The Spirit of Love doth convince; it is the Spirit of Power, 2 Tim. 1. 7. And this comes not by the works of the Law, but by the *hearing of Faith*, Gal. 3. 2. to wit, By the Gospel. For by the Gospel we fall in love with God, with Christ, with the promises. Now a man must love something that is better then the world, else he cannot chuse but love the world. He must see a better commodity, a truer gain in God, else he will let his heart go after the earth: And he is to take more delight in Heaven, else he will have his delight in the earth. No man can long hold together without some principal matter (at least in his conceit) to rejoyce

joyce in. For the reason why we do delight in such poor matters (as the things of this world are, being compared to the noble minde of a man) is, for that we have no better things to take delight in. Children as long as young, they are all for gambals, but when they have more wit, then they delight themselves in their fathers lands and goods; so, as long as we are children in understanding, nothing delights us, but the earth, the earth: we admire things below, and care not for things above; but when we come to riper and better judgment, then God shews us heaven; and after we have gotten a true sight and real taste of heaven, the earth is our idol no longer, all our delight is in our inheritance above, (*Chrys. de compunct. cordis, l. 5.*) Let us learn then to be convinced in our affection of love: First, That the matters here are not worthy our love. Secondly, To know the things of heaven to be infinitely better. Thirdly, To acknowledg a soveraign good in them. Fourthly, And to get an assurance, and a sound taste of them; and then the world, and the things of the world, will taste but *dead* in our hearts. Sweet things spoyl the taste of ones drink; and there is a superexcellence, and a transcendent sweetness in the delights of the promises, which when we have caught once, away then with earthly profits, treasures, pleasures, delights. All is but *dung* and trash, *Phil. 3. 8. Honey, and the honey comb* is nothing to the content and sweetness we finde in things above, *Psal.*

Part 3. 19. 10. Some delight in the *sweetness* of things, as younger people: *David* tells them, that the word is sweeter then live honey dropping from the very combs; others again are all for the *gain* and profit that is to be made, as elder people. *David* in the same place tells them, that the Word is better and more to be desired; what, then silver? no, then gold, yea, then much gold (ever so much he means) ay then *much fine gold*. 'Tis then because we have not *tasted* that the Lord is gracious, (1 *Pet.* 2. 3.) that we dote so on this world. If we had tasted deep of the *heavenly gift*, we would not be so licorish after the world as we be, but would say with *David*, *Psal.* 119. 103. *Thy Words are sweeter unto my taste, then honey to my mouth:* And, *I am now become a stranger in the earth. hide not thy Commandments from me.* Do not suffer me to hide my self from them, but reveal them to me [almost] whether I will or no. Look upward, and get acquaintance with heaven: Hunt after shadows and flies no longer, be for heaven alone. We strive to no purpose, and do but beat the ayr as long as we go about to take off our affection from things we see, till by Faith we see better. We must have our heaven in heaven, or else we shall set up our heaven here on the earth; see better things to be trusted unto, or else we shall make a god of this world, and trust to *lying vanities* rather then to nothing. So *Moses* (*Heb.* 11. 24, 25, 26.) did not onely [not seek] but as the Text saith [refused] to be called the son of *Pharaohs*

Pharaoh's daughter. And why 2. to live in quiet? to hide himself from the hurry of the Court? No, but to suffer adversity with the people of God, as and for the people of God too; and all this because by faith he saw what greater honor only in it. No, but greater treasures, pay and greater pleasures too in the recompence of the reward. He saw a better commodity in the Court of Heaven, then in the Court of *Egypt*, and incomparably more to be got by Christ, then by *Pharaoh*. The affection of love being thus won, all other affections follow after accordingly: And though the judgment should carry the affection after it still, yet always it doth not. For the affections can tell how to bribe the judgment, and with their smoke to dazzle the eye of our minds, and so woo away the last resolution of our judgment. For the understanding of a man is quick, and turns almost as an instant; and therefore to hold the understanding firm to the last, it is excellent to set our affections on things above, and then *the ways of life will lie above to the wise*. (so saith *Solomon* the wise.) Fools be for things below, but wise men are all for things above; above the common strain, above themselves, above the world; they live in heaven. Snare (saith a Father) lie below, not above. A bird aloft is not in danger of the gin; so it is with us when we are aloft in heavenly things. Upon an high tower, a man below, seems no bigger then a Crow; so when we are on high in thoughts of

Part 3.

f Tert. de
prescript.
c. 9. &
10.
g Matth.
6. 3.

Heaven (that Holy hill) all earthly things shew
small and little in our eyes. (So Christ. hom.
15. ad pop. Antioch.) Let us then seek (and
find) the Kingdom of Heaven, and for other
matters, matters of the world, they will seek
us. Fall in love with heaven, and the things
of heaven, and then we shall not love the
world, nor the things of this world.

SECT. 6.

How to be cured of Covetousness.

WE must know that we can never be
healed of it, as not to finde and feel
some bitter roots of it still ready to set our
teeth on edge. Let your conversation be without
Covetousness. What, simply? No Covetousness
at all? That cannot be; but let not Covetous-
ness reign. Let it not be in us in the guilt of
in the power; in our consciences in the guilt,
in our hearts and lives in the power. Be we as
free from it as possibly we can, and when we
have all done, say, I am too too covetous still;
Lord have mercy on me. Now I am leaving
the world, I am earthly still; now I am to be
weaned, I am longing to suck the breast still;
the longer I suck, the worse I am to be weaned.
Christ must be our Advocate when we have
done all, else we are gone, we are un-
done.

I. First.

1. First, we must know and confesse, that we can neither pardon nor cure our selves. *Age* helps against many sins; here it doth hurt. For to shew us, that this sin is utterly against all reason, when we are old and leaving the world, why then we are worst in raging love to the world; we then sing loth to depart with this earth, when we see that a little will serve to bring us to our grave; and though we are ready to kiss the earth for age, yet then we are even sick after the world; nothing sits so merry with us then as the world. One would think that when we have gotten that wisdom and experience as to finde what the world is, *viz.* Lighter then vanity, we should then esteem the less of the world; yet I know not how the hearts of good men do steal after the world strangely in their old age. Hence we see *Solomon*, and *Asa*, and *Uzziah* fell in their old age: Therefore it is certain age will not do it. Nor will *money* do it: For the more we have, the more we desire to have. What makes us set so much of money? One would think if riches would cure any sin, it should be Covetousness; and many desire it to stay the rage of this affection: but we see, that the richer the harder, part with nothing, as in *Dives*; like children with mouths full, and both hands full, yet they will rather spoyle it, then give away any: And therefore it is out of our hands to heal this sickness. And many had made some cure, but that they went about it by their own strength; and then we see, the more we strive

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(leaving Christ out) the more covetous we are.

2. Secondly, we must go to God, and to Christ, first to pardon it, and then to cure it; and we must begin at the Mote within; else if we lop off the aets and boughs, and let the root alone, a *ceasing* there may be for a time, but no healing, no cure done. The love of money doth remain, and spring up it will again: *seven for one*. By Faith in Christ, and Prayer to Christ, suck the poyson out. Say, Ah Lord, I am so worldly, that I cannot tell what to make of my self: nor what to do with my self. Help, Lord, help quickly; take away the *sting*, ease my conscience; take away the *strength*, ease mine heart; wash away the *filth*, purge my soul that I may live in thy sight; and then (but not till then) the Word and Ordinances will be sweet and good unto my soul.

3. Thirdly, go to the Bible, set the Word against this sin: The Word is as plain as may be against this vice; yet we see men pass plain places over. And it is no marvel, for Christ was often upon it, that his Kingdom was not of this world. He did shun all earthly pomp on purpose, and yet how did the Apostles themselves dream of a temporal Kingdom? And even then when Christ was pressing it hard, that his Kingdom was not of this world, yet then (I say) some of the chief Apostles would needs be great officers about him when he came to his Kingdom; and being reprov'd for it, and (I think) sorry for it; yet they

h Non est
islem rex
furgere a
peccato,
de cessare
ab actu
peccandi.
Durand.
l. 2. D.
18. q. 3.
a. 1.
i Matth.
12. 45.

they were at it again and again, no fewer times then thrice. They did not see the plain light, because it was an opinion that they had been bred in, and made for their purpose. We are loth to see what we would not have to be true, and to beleve things against our minde, be the places never so plain. And so it is with a world of particulars in Covetousness. The Word is cleer, and yet we see how the Apostles themselves did not see the meaning of what the Lord himself spake very often in their hearing. Therefore the ^h Spirit must be had and used, else all will not do. The Word *cannot* work it without the Spirit; the Spirit *will not* without the Word; both joyned together they will do the deed. The heart when it is set upon by the converting and convincing Spirit of God, will yeeld to the Word. A man shall finde that (as other sins) so this sin of Covetousness will die and wear away, now some and then some. It cannot stand before the Word and Spirit of God. In drunkenness, and lasciviousness, and some other sins, reason may do somewhat: And men do think that a little drunkenness is a sin; but with most a little worldliness goes for a vertue, and reason will plead hard for this sin. VVhat? men must live as others do; the world is hard, and men must do as they may. There is no living as others do, that is, Growing rich in haste, except we do as others do. Indeed till the hearts and wills of men be mastered by the Word and Spirit of God, a covetous man

Part 3.

1 At (in-
quies)
venera-
bilior a-
pod ho-
mines sum
pecuniis
abundans,
& plerisq;
timendus:
Imo vero
cunctis,
divitibus,
pauperi-
bus, labo-
rantibus,
ceterisque
hujus-
modi ho-
minibus
facile
contem-
nendus,
Chrysost.
hom. 84.
in Matth.

m Gen.
9. 27.
Illabi in
animam
convenit
soli Deo.
Aguin
3. 9. 64.
c. 1.

will have something to say. He will finde one evasion, one distinction or other: And many heap up riches rather for that they would be¹ set off, and not left out, then for any thing else: *Charge* (saith Saint Paul, *1 Tim. 6. 17.*) *them that are rich, that they be not high-minded.* Men get a fat purse to maintain an high minde: But when the Spirit comes with its mighty work, then *Here I am, Lord, speak; for thy servant heareth,* (*1 Sam. 3. 10.*) there is an end of disputing: Satan himself hath no more to say. Nothing under Heaven can make the heart of man come down, but the Spirit of God. Men speak but too true, when they say, That Preachers shall never perswade them from making the most of their own; that they will never beleeve such and such propositions, which conclude against their profit: I say, they speak but too true in this, for all the preaching in the world, without the work of the Spirit, cannot reach the heart of a man in any sin, but chiefly not in this sin, which hideth in the very bottom of the heart. If the^a Lord perswade *Japheth, Japheth* will and must yield, but not till then.

4. Fourthly, desire to be pardoned and healed, that God may have the glory, that he may have the praise of all; and then in the second and third place, we may come to the other ends, as, that I may have rest in my minde, quiet in mine heart, and in mine house, and that I may finde a blessing from the Almighty;

Almighty; but the chief and main must be the glory of God: Else we serve our selves, and seek our own respects. Excellent is that of *Agur*, Give us not poverty (so that God must give us to be poor, else all the world cannot make us poor) lest I be poor and steal, *Prou.* 30. 8. And what? he fined? he made to restore fourfold? he put into the goal? no, but, lest I take the Name of God in vain: that is, Cause men so think of God, so see me deny the fact to his shame and mine, that such a man (as I have shewed to be) should steal (a base sin.) This is the way to be cured; else, if we seek our selves, or our own souls quiet in it, and do not begin with the glory and honor of God, we are like to lose our labor, and to be as far off at the last, as at the first.

5. Fifthly, pray hard against this disease. It will come and rise in our hearts again. The motions of it do so please, that they are up and pass ere they are discerned, without great care. We are to pray to God to give us a sight of this disease in the motions of it, that we may by his Grace suppress it ere it rise to its height: And prayer will make us give over to be covetous; but pray in and with the Spirit, and the Spirit (as it is in the original, *Rom.* 8. 26.) lifts with us, and before us, in our prayers.

6. Sixthly, let us exercise our selves in the acts of giving and lending. For sometimes it is a greater work of mercy to lend then to

Συγάρ-
λαμCα-
ρσται.

Part. 2.
p Ecclef.
11. 2.

give. Give much, give often. Give (not a little, but) a portion (not to a few onely, but) to seven, and also to eight. And, To him that hath shall be given, *Matth. 13. 12.* that is, To him that useth that he hath, shall be more given. He doth not say he shall have more, but more shall be given. In moral habits the act, and exercise, and use of those habits, do intend and increase the habits by the force of a customary use of the actions of those habits; as to enure ones self to temperate courses, doth increase the vertue, and augment the habie of temperance; because there be seeds of such vertues in our nature to be fetched out. But it is not so in Graces, in supernatural habits of Spiritual and Theological vertues. For they are of meet gift, by infusion from Heaven, not onely in the habits themselves, but in the degrees and increase of them, and not by eduction from any power preexistent, or disposition coexistent in our nature. We have of our selves no hand in getting, or in increasing Spiritual vertues and supernatural habits; onely the promise is for us, that in case we do exercise our selves in the duties and actions of any graces, God hath bound himself to preserve them, to adde unto them, to increase them, to put more unto the heap, and to cast in some more degrees of holiness into the old store. Hence it is (I think) that in *Luke 19. 12.* it is not said, They [the men] gained ten pounds, but they [the thing] hath gained ten pounds.

So

So Paul, 1 Cor. 15. 10. yet not I, but the grace of God which was with me, or, as the Greek hath it, *which [is] with me*. So that God out of his meer grace gives all, and doth do all. *He gives all*. So Paul, What hast thou (*i.e.* what good thing hast thou) that thou hast not received? *He doth all*. So Paul, All our sufficiency is of God, of our selves we can do nothing: *q.d.* what good thing dost thou that thou hast not received power and grace from God to do? We must then enure our hearts and hands to give. And *as it is a morall vertue*, it will increase by the force and strength of morall exercise: and *as it is a divine quality*, so we shall have more by the meer gift and promise of God. *The increase is the gift of God*. 1 Cor. 3. 7. Use makes mastery, and exercise doth make us do things with ease and delight. There is nothing lost by giving: *We shall finde it*, saith Solomon, Eccles. 11. 1. But when? *After many dayes*. Cast thy bread upon the waters. As good (say we) throw it down Thames, we shall never see it again. Yes, that we shall one day. What if after many dayes? yet at last, and at the best it shall be found. How many the Word saith not; but 'tis enough that we have a promise that we shall be payed for giving, and for staying too, yet all out of meer mercy: *Blessed are the mercifull, for they obtain* (not merit, but) *mercie*, Matth. 5. 7. Were there no reward proposed and promised, yet this were enough to move us to give, for that it is an honour to be an instrument

a Mini-
ster non
dat vitam
mortuæ,
qui incre-
mentum
non po-
test dare
vivo.
Aug. cont.
epist.
Tarm. l.
2. c. 14.

Part 3. strument of Gods glory. We think it a great favour in case we may be for the honour of our Sovereigne Lord the King, albe it we gaine not a groat by it, but venture life and all, but now sith we hereby shall not onely be a means to glorifie God, but even in this life to reward our selves also, *Give therefore a portion to seven, and also to eight.* Care not how much portion we give, nor to how many (in case we begger not our selves by it.) For the Canon Law teacheth us, that a man is not bound to give away all his estate from his wife and children, no not to the Church (17. q. 4. can. 43. *quicumq.* 2 Cor. 8. 13.) No nor in the case of restitution neither is a man bound (saith the same Law) to defraud himself of daily bread (*Extra desolat. cap. Odonard. Scot. 4. sent. dist. 15. q. 2.*) And *Salvian* (no friend to covetousnesse) holds that we are not bound to give all we have, but all we ought (*De Avarit. lib. 1.*) i.e. what is needfull and fit, according to the rules of true reason and pure religion.

O but I do best to keep that I have against hereafter. Who knowes what dayes may come?

Ay, because evil dayes are like to come on the earth: what therefore? hide all? give nothing? No, no, give the rather: for (saith *Solomon, Eccle. 11. 1.*) *Thou knowest not what evil may come on the earth:* Therefore give liberally, it being the best way to provide against the evil to come. * *Better it is* (said Christ often) *to give than*

then to receive. We think it better to receive a pound than to give a penny, and we are all for receiving: but it is far better to give, better for us, better for such as do receive. Yet^b we must not therefore give, because we would find an increase by it in the later end; that were to serve our selves upon God, to give a purpose that he should give us again, and we get by the bargain: but in case we should never see penny again, yet we must give, and give, and give our selves over to giving, and expect our reward in heaven. Now God in a second and third place, to help our infirmities, hath promised us, that *our seed shall multiply upon the earth*. It is a sowing, and the more seed we sow, the greater crop we shall have, and we shall have heaven and earth too, as far as is good and fit for us to have, and for God to give. Ay, giving is so rare and admirable a piece of service, that such as have nothing but what they^a *yearn*, must work a little the harder, that they may have to give to such as lack. And what if we our selves do feel some lack, and are in need? yet we are like to meet with such as need more than we do, and to them we must give somewhat of that we get by our fingers ends. Besides, this giving increaseth love, not onely from them to us to whom we give, but chiefly from us to them to whom we do give. We do^a truly and heartily love such as we give unto, more then they do or can love us that do give unto them. For as we hate such as the objects of our sin and wrong, to whom we do any hurt,

b Si ea que perdidisti dupla que tuis recipere, & ideo Deum laudas, de cupiditate, laudas non de charitate. Aug. de Symb. Si dans elemosynam hic retributionem quæris, est quæritus, non elemosyna, Chrys. hom. 36. ad pop. Antioch. Eph. 4. 28. AGs 30. 34.

d Arist. Eth. 1. 7. c. 9. & Magn. Moral. 1. 2. c. 12.

Part 3.

e Psal.

41.1.

f i.e. qui
preoccu-
pat vo-
cem peti-
turi. Aug.
in Psal.
103.

g Psal.

41.3.

hurt, from whom we take any thing : as, a
lying tongue hates those that are afflicted by it;
Prov. 26. 28. so on the other side, we love
those to whom we do give much, as the objects
of our vertue. As our Creator God loves us
because he makes us, so we do (as it were) set
them up and make them; and we love our
children to whom we do good more then they
can love us. It is a blessed thing to receive
when a man hath need; but tis a more blessed
thing to give then to receive. * *Blessed* (saith
the prophet *David*) *is he that considereth the*
poor. VVhat? to say, Alas poor man! the
vworld is hard with him, I vvould there vvere
a course taken to do him good. N, no but so
to consider him as to give; to give till the poor
man be satisfied, to draw out ones sheaf, ay
ones very soul to the hungry. But what if
troubles should come? were it not better to
keep money by one? Money vvill not deliver
one. It may be an occasion to endanger one,
to bring one in rather than to help one
out of trouble: but if a man be a mercifull
man, *God will deliver him*, either by himself, or
by some other man or matter. Ay, but vvhat
if sicknesse come? VVhy the *Lord will streng-*
then him in the bed of languishing: and, which
is a great ease and a kindnesse, God (as it were)
himself vvill *make his bed in his sicknesse*. Here
poor people have the advantage: such must
not say, Alas, I am a poor vvoman; vvhat
vvorks of mercy can I do? for they are they
vvho can best make the beds of sick folk;
vvhich

which vve see is a great act of mercy, in that it is said, that *the Lord himself will make their beds in their sicknesse.* And there are none so poor but they may *make the beds* of the sick. This made Saint ^h Paul refuse to receive, but ready to give. This stood for Saint Pauls comfort: *I have (said he) coveted no mans silver, Añ. 20. 33.* He said not that he had not taken any thing from any man, but that he had not so much as *coveted* any thing that vvas ahothers.

^h Phil. 4.
17.

Again, vve are not onely to be *liberall*, but in case there be occasion vve are to be *munificent* also. For he is covetous, not only vvho is not liberall; but he also vvho is not in some cases munificent. And so they vv^ereⁱ commended by Gods ovvn pen vvho bought unguents and costly spices to embalme the body of Christ after the manner of Princes and Grandees. Therefore vve must not onely do things for *need*, but for *state* and for *honour*; chiefly sith God is not onely liberall, but bountifull and munificent to us. I speak of such as are able; for vve may not stretch beyond our staple; and spoile all. I must not make my self poor to keep another from being poor; throw my self into the same degree of need, to help another in and against his need. The ^h vvidow vvho cast in all she had, binds us not by her example, because vvhat she did give, she gave it rather to and for the service of God then to the poor: it vvas Gods box, not to the poors box, she gave all that she had. So that vve may give all

ⁱ Luk. 23.
56.

^k Mar.
12. 43, 44.

Part 3.

all to maintain and hold up Gods worship, but not so in giving to the poor. Her example was admirable to free her from covetousnesse, who could part with all for, and to the Lord; chiefly she being a woman, a sex through the weaknesse and fears of that sex, more subject to be covetous than man. The Parable is under the name of a woman (not of a man) who took such pains to look out the lost groat. Howsoever when the case doth require, and our estate will bear it, we must not onely be liberall, but munificent: which is not onely an higher step in the same vertue, but another superior vertue of another kind: (for liberality and munificency do differ in the *species* and very nature; they make two vertues, not two degrees of one and the same vertue. To conclude, the rule is, That an excellent and ready way to be able to get money out of our fingers, is to accustom our selves to give much and often. And as corruption and custom meeting together, work very forcibly in sins; so in duties, where grace and custom joyn hands, there we finde the work to be done with delight and ease; and such prove at last to become to be *givers without grudging*, 1 Pet. 4. 9. Liberality is a vertue which onely of all vertues is above envy. Some do discommend such as are just; but all commend the liberall and bountifull man, because all may get by him; and therefore we have the advantage of it, that we may study to shew our selves liberall, and not be vexed with the evil eye of any, but rather have

I Aman-
tur femme
maxime
liberales
inter eos
qui virtu-
te praediti
sunt, pro-
sunt enim
Arist.
ethic. 4.
c. 2.

have thanks from God and man : therefore give without grudging, and (as Saint Paul hath it, *Rom. 12. 8.*) *With cheerfulness*; and of a *read minde*, *2 Cor. 8. 19.* and if the mind be ready, the purse will be ready.

S E C T. 7.

Why, and to whom we must give.

TO all, but chiefly to the poor, such as are in need : and need in a case, or in some one particular point, may befall a rich man. But when men do make their own need, and through pride or folly do occasion their own occasions and wants, and do desire us that we should give or lend, here we are to withhold and not to feed the lusts and humours of men : For in such diseases rank feeding doth hurt. But when there is a true and reall need, which God makes, and they themselves do not make, and cannot of themselves put off; here we are to give and spare not. Give to them that need, to keep them from need, and so by consequence from sin. For who knows what need may force a man to do? Now need is not onely for the belly, but for the back also, ay and for firing also. Wood was a wonder^a heretofore to be sold at a rate, but now poor people have most to do to get fire. For they may get a small piece of money to buy a loaf, but cannot get so much together as to buy and get home a load

^a Lam. 5.
4.

Part 3.

load of wood. Besides, there is an use for a poor body to ask a piece of bread, or an old garment: but to come to ones door and to ask for a faggot, a billet, or so, were strange. And therefore it were to be wished that men would shew their mercy in this case, to provide for poor people, lest they steal and take the Name of God in vaine. Neither must we take delight in it when we have occasion to save our selves from giving; if there be any occasion come in why lawfully we may, and (perhaps) we must forbear (as not to give when we see them cast it away on drink) but a liberall heart should take it as a crosse; and we are covetous and out of the way, if we finde that our hearts are glad that we have just occasion (at this present) not to give, and so may (as we think) save our money and our consciences also: this is covetousnesse. As also when a man doth give because he dares not chuse, but gives to a poor body for fear of his own conscience, and would rather then any thing that his conscience woul give him leave not to give, but to get and save as others do: here is too much covetousnesse; and therefore when we meet with fit men, we must be glad that we have means and occasion to give to seven and to eight: ay and in cases that be thereafter, we must give beyond our ordinary ability; give even almost all away, as ^b Christ intimates, to a cup of cold water; and there is ^c none but hath a dish of vvater to give; yea cold vvater, as not to be able to be at the ^d charge of heating it. If it be

b Mat. 10.
42.

c Chryso.
hom. 42.
ad pop.
Antioch.
d Quod
lignum
non ha-
berit un-
de cale-
faceret a-
quam.

Aug. in
Psalm. 125.

be but a cup of cold water in that hot climate, it is accepted, in and through the promise, which is *Amen* in Christ. Heaven is to be had for little or nothing, for a sigh, for a *cup of water*. Wherefore it is a great gift of God when a man hath a free heart, and can be master of his purse, and can turn that he hath the right way; it being considerable, that the Lord is said to punish in *all* the Parables of that nature in the Gospel, such as do abuse their substance, either in too much wasting or sparing; albeit our greatest danger doth lie in *sparing*: This being also proper to this sin of Covetousness; that whereas in other vices the *excess* is hardest to cure; here the *defect* is most incurable, it being by oddes more easie to cure a waster then a saver; and the rather, because it doth partake much of frugality, which is a vertue we all admire.

o Augst.
hom. 13.

p Chrys.
hom. 34
ad pop.
Antioch.

q Sums
cuique
modus
est, amen
magis of-
fendit ni-
miam
quam
parum.
Cic. de
Orat. l. 1.

SECT. 8.

*A removal of such shewes as men haue,
why they may be worldly.*

THe heart of man is *deceitful* and *wicked* above all things, and the wit of man is above to excuse or defend what ever pleaseth us. If we cannot say, *It is not done*, then the next is to say, *It is no sin*, it is rather a vertue then a fault. Thus we see how sin makes men to fall into errors a purpose, to quiet the con-

Z

science.

r Jer. 17.

2.
כפי &
שכל
import
crooked,
crafty,
deceitful,
wretchedly
desperately
sick
unto
death.

Part 2.

f Math.

8. 15.

& 16. 6.

e Math.

15. 4. 5. 6.

u Math.

22. 17.

x Math.

23. 14.

science. As *Herod* fell into the heresie of the *Sadduces*, that there was no being after this life, that death did end it self and all, and that there was no pleasure nor pain after death, and all to stupifie his conscience for the murder of *John the Baptist*. Thus men make it their Religion to be irreligious, and pretend conscience in their own divinity, and all to be of no conscience at all. So doth this sin of Covetousness; it makes men coyn false doctrine a purpose to get or save money: As usury to be no sin, to sell for time to be no fault, to make the most of ones own to be frugality and thrift; to suffer nothing (no not the paring of ones nails) to be lost, is (in their conceit) to follow the counsel of our Lord Jesus. So the Pharisees made it a matter of conscience, that children should starve their own parents, to give to their box. So the Pharisees would most willingly pay *Caesar* his due, were it (forsooth) a thing lawful, sith it was once dedicated unto God. And thus when it was Covetousness, they would fain have it seem to be conscience; which made them question the lawfulness of paying tribute unto *Caesar*. But he upon that branch of Covetousness, which stinks as bad as hell, when under a pretence of *long prayers*, they would like a *Whale* devour *whole houses*. Of whom? Of *widows*: not of virgins or wives, who were under covert of their parents or husbands; but widows, weak for their sex, and lying open to their spoil, because they have what they have

have at their own disposing. And who be they who thus devour and eat up widows? why the Scribes and Pharisees, the great Rabbies of that age, who used in their Pulpits to preach against Covetousness in others: (A great aggravation of their sin.) And what did they devour? not their money and purses onely, no, nor their beds under them onely, but their *whole houses*. And why must they sweep stakes thus? Under pretence (saith the Text) of their *long prayers*: i. e. Making them beleeve they should have great benefit by such long prayers; insomuch, that all that ever the widows had must be all little enough to make them amends for the good they should receive by their prayers. Thus they made *whole houses* the price of their prayers; which hypocrisie of theirs made their sin the greater: And they did (saith Christ) *receive the greater damnation*. Let him go then for the worst of covetous men, who makes Religion a means to devour others, and a cloak for his Covetousness. And again, there is a vile deceit, when we will be very merciful, and give something liberally, a purpose because we think God will take notice of us, and bless us, and make us rich. Thus men abuse God and honest dealing, a purpose to serve their covetous dealings. We must then beware, that Religion be not made a cover for our Covetousness, and that we do not say or think that it is conscience, when it is Covetousness and nothing else. And this deceit such are most subject to, who are religiously given.

Part. 3.

Many pretences else men catch at to cover this filthy cup; as, to have wherewith to do good to others: whereas, the more a man hath, commonly the less good he doth. Christ and his Apostles did most good this way in providing for poor people, and poor Churches, and yet they were poor. For it is the love (not the lack) of money that makes men Churls; and the more money we have, the more we use to love it, and the less willing we are to part with it. Moreover, it is forsooth against Gods Law, say they, to give to beggers. And why? There must, (saith the Text, say they) be no begger in *Israel*: But where is that Text? not in the Bible that I know of. 1 *Sam.* 2. 8. we read, that the Lord lifteth up the *begger* out of the dunghill, and so should we: where the Hebrew signifies begger as begger is distinguished from poor; and the Greek word in the New Testament, which is commonly translated poor, signifies begger properly and strictly. The poor (i. e. the begger) *you have always with you.* *Lazarus* a begger, *Bartimeus* a begger, and others were beggers. ^a *David* saw none for his time onely; so *Saint Austin* expounds that place of what *David* saw by experience under his government in his own days. Strange not at it, that I speak thus of beggers; for Christ and his Disciples relieved them in the high-ways and streets: And *Acts* 3. 2. there was a Creeple made a daily practice of it, to beg at the Church door, as the people came *daily* to the holy

2 *Matth.*

26. 11.

πρωτε

Text. ad-

vers. *Mar.*

ecl. 1. 4.

c. 14.

a *Psa.* 37.

25.

holy assemblies (which were daily in the Apostles days.) This poore lame Creature asked an alms of *Peter* and *Jake*: And what? do they call for a Constable? No, but they both fastened their eyes on him; which made the begger-man to expect an alms; but *Peter*, *Mat. 6.* said: Silver and gold I have none. He seems, saith Saint *Jerome*, to glory in it (*De vita Clerici ad Nepot.*) nor had he any thing to make money of: For if he had to sell, *sell* something we must, saith Saint *Austine* to relieve the poor, rather then they should perish. (an *Psalm 78.*) we may well gather that *Peter* meant, That if he had had silver or gold, the poor Creeple should have had some. So that Saint *Peter* thought that gold is not too good for some common beggers. A Creeple begging at the Temple door, should even eat gold (as we say) if Saint *Peter* had had any: It was (I know) a great defect in that Commonwealth, that it was come to this pass, that poor people must starve or beg. They had laws made by God to help this, but they stood for dead: And we have excellent laws to prevent this with us; one part, to have a whipping post, is much heeded; the other part, to have sufficient provision made, is too much neglected. There be Over-seers indeed, but how many of them are overseen in seeing to the poor, we all see; and many of them had need of Over-seers to oversee them again, and their oversights: And the poor are in misery the while, when their life and livelihood must depend on

Part 3.

the consciences of many, who would sell their souls if any would buy them. Were there a fit choice made, and sufficient care taken to provide for the poor, that none needed to beg, we should have a golden time; but as matters are handled, beggers must be fed with alms, or else many persons and families must starve. In a word, when they may have work, and sufficient pay for their work, and will not, the Apostle is peremptory, Let not such eat: We must not give to such, (but in case of imminent necessity to save them alive.) But now for such as cannot work for age, too young or too old, or for sickness, or weakness of body, or minde, or cannot have work, or have for their work enough to hold life and soul together, I say, when such beg, we must give them, or else we kill them, and make them die a lingering death. When men by sin or folly cast themselves into beggary, the case is otherwise; but when they are made to beg, because they cannot work, or cannot have work, or have for their work but are left to the cold keeping of the Parish, in this case we may, and must give to beggers. But what if they be wicked people? Did as God doth, who maketh his Sun (the Sun is his, and he made it) to rise on the evil, and on the good, *Matth. 5. 45.* He puts the evil first, the good after, to shew that evil men must not be left out. Now our riches are not [ours] as the Sun is Gods; and therefore much more must we give of our Goods to the poor. We help

help a Pig before a Childe, if the Pig be in danger to dye, and the Childe be not : So here.

And again (we say) we desire to be rich, not so much because we love money, as for that we would not be burdensome to others, and are loth to be beholding. 'Tis good not to be burdensome any more then needs we must : but rich men be usually the greatest burdens of all, and it is pride that we would not be beholding to others ; whereas we cannot live without being beholding one to another. And generally rich men are more beholding to poor, then poor to rich ; and poor men may live without the rich, better then the rich can without the poor. As a King in a Ship hath more need of the poor Pilot, then the Pilot hath of the King.

2. A second colour is, That they may have to live, and to bring the yeer and world about. Now if we would turn our desire of living into a desire of living well, this would not be. For we all do desire to be here for ever, and we are in our thoughts immortal ; for there is no man so old, but thinks he shall live a day elder ; and he that thinks he shall live a day longer, doth upon the matter think he shall live ever, and never die. And hence it is, that our desire of having riches (wherein we think our life consists) doth prove immortal and infinite.

3. A third error is, That men do think that their happiness doth consist in the pleasure

a Licet
dives
esses pla.
rimorum
corrupte
vilius o
pera in
digeres :
nam
quarto
magis di
tescis
tanto ma
gis huc
maledicti
onem ob
noxium
se facis.
Chrysost.
hom. 18.
in 1 Cor.

and voluptuousness of the body. Now these lusts cannot be content with a little, but are without measure, and in a man worse then in a beast. Hence they are apt to study to heap up riches without all stint; that they may have wherewith to serve the turn (not of grace, not of nature neither, but) of sin and Satan. Pleasures ^b necessary are satisfied with a little and with ease, being content with things ^c easie to come by: Pleasures ^d not necessary, though not sinful, we need not trouble our selves much about them; but for delights, carnal and sinful, there is no stinting of them, no need, no use of these; they are a burden to nature it self, therefore they are to be rejected. Thus we see how and why men do not refer money to its right end, but refer all to the getting and saving of money, as to the end of all; and men do make riches to be all in all, and a man is said to be made when he is made rich. The Glutton would needs be in his change of suits every day, and fare sumptuously every day (though to fare thus every day took away the sense of it.) Now thus to wear, and thus to fare, are costly ware. Such lusts will ask great cost and charges. Again, rich men think of living many ^e yeers, and so do heap up much wealth to provide for so many yeers, and that night when they are plodding in their beds how to be richer, death comes, and their ^f thoughts perish in that very day.

4. A fourth deceit is, That men do think

^b Tusc.
quæst. 1. 5.

^c Majora
& magis
necessari-
a, & vi-
tam no-
stram
continen-
tia, com-
munia
Deus fecit
(ut solem,
lunam :)
minora &
villiora
non sunt
communi-
a, pecuni-
as dico.

^d Chrysost.
hom. 1. ad
pop. An-
tioc.

^e Luke
12. 19.
^f Psal.
146. 4.

think that they do so esteem of a penny saved, because they have many children, and were it not for their children, to breed them, and to marry them, they would not care so much as they do for the muck of this world; whereas the truth is, that they get money for themselves and their own lulls, and not for their own children. A world of particulars do clear this.

1. First, we see men that have no children are more covetous, and stand more upon a penny, than such as have. So we finde in the Word, that *Abraham* had many children, and yet he was very mercifull; he received strangers. *Jacob* had many, yet a mercifull man; and the rest of the Fathers; though they had children, yet they used to sit at their doors a purpose to invite travellers to their houses (*Chrysostom. 10. in Mat. 23.*) Neither doth the life of children consist in their riches; we dream so indeed; but riches and the care of riches doth cause death. *Soc. hom. 5. 3.* the rust of your gold and silver shall eat (not your souls, but) your flesh. Men doubt not but it eats the soul; the Text saith it eats their flesh. And what a madnesse is it thus to be foolish after riches to prolong life; when it doth shorten life? Such as have children about them are forced by necessity to part with money to provide necessaries: and use maketh them the more willing and able to part with that they have. Whereas they who have no children, are all for saving: they are put to it but seldom to lay out any thing, and therefore

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f Plato in
Clitiph.g Rom. 7.
36.

therefore it is a death to them to see any thing go out of their fingers.

2 Secondly, such as have children, and while their children are young, do say and think that all their taking and coveting is for children, yet they breed them not the best, but the cheapest way; and when once their children are grown up, can part with nothing to place their sons: would fain marry their daughters, but for their blood they cannot abide to part with an answerable portion; not because they have it not, but because they have not a heart to part with it, and so suffer their daughters to pass over the flower of their youth in great and fearful discontent. The marriage of the daughter must stay for the purchase, not the purchase for the marriage of the daughter: and when the heir is up, he is sold rather then married; a great portion is all in all, and the father must have it, and so he is paid many times more than all is worth he parts with to his son. Many of those marriages are made in hell rather then in heaven. So when come to dye, it appears that sin is not dying in them, the very wills of many breathe Covetousness, being more like libels of exchange then wills: and when dead, to save charges they must be buried in the night, as though they died of the plague; whereas the Corps being bought by the blood of Christ should be carried to the earth with more honour then so. This Covetousness raisos in life and after death.

3 Thirdly, such as say that all is long of children,

h Luk. 13
16.

i Ver. 30:

k Eccl. 4.

8. Psal. 39

6.

l Qui hoc

morbo

premun-

tur, & vir-

am paren-

tum se-

num gra-

viter se,

runt, &

dulce il-

lud & natu-

raz suav-

issimum,

liberorum

dorum

grave &

molestum

esse cen-

sent: un-

de factum

est, ut

multi ste-

rilitatem

uxorum

emerint,

ac naru-

ram orb-

am effe-

cerint, qui

et si filios

non inter-

fecerunt

natos, at-

tamen ne

omnino

na feren-

tur effe-

cerunt.

Chrys.

hom. 29. de

Matth. 9.

children, yet mark such an infection of
six or seven die, they are rather more covet-
tous and hard than before. There is so much
saved, and some necessary laying out barred,
and the more one doth save, the more he may
still. The rich Churle that was as covetous
as ever he could hold, had no children: so
meanes the Text by these words, *Then whose
shall those things be which thou hast provided?*
So that Hold fast spoken of, who was ne-
ver satisfied, had no child nor brother. And
therefore tis a mere mistake for men to
think they save the dropping of their noses
for their children, when we find that this
wicked humour doth not only make bro-
thers sick of brother, sisters sick of sister, chil-
dren sick of their father, but even parents sick
of their children. It made *Isaac* unnatural
to his own children. Why was it that he did
put *Esau* into *Isabel* bed instead of *Rachel*?
but to make a prize of *Isabel* (Gen. 29. 25,
26, 27.) for he knew that *Isabel* would serve a
greater present cost, than at last he might enjoy
his beloved *Rachel* (Chrys. in Gen. 30. hom.
96.) And to save money they shew them-
selves unmerciful to their own bowels in their
lives for to lack better in their death; when to
spare charges they thrust them into the ground
as though they died of the plague, shewing
little honour to those bodies, which were re-
deemed by the blood of Christ as well as their
souls. And the best comfort that many parents
have when their children are dead and buried

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is, that there is idnt cared for; and so much
 saved. from what they see yet, and never to ill

thum of sinners. I have heard that he had a
 desired and giveth vnto whom he will, but
 yet he is not content. **S E C T** 9.

*A triall of covetousnesse in us, how far forth it
 may be said to prevayle.*

As the day, it is wofull to see how all
 sorts of men deny themselves to be fault-
 y in this sin, wherein they are most faulty.
 Ask the young man, and he knows not what it
 means to be covetous; his toy takes him an-
 other way, he wonders what you meant to
 ask him any such question. Ask the aged man,
 and though by reason of fears and melancholy
 he is most subject to this disease, to make his
 riches his maintenance, his *strong incitement*, yet
 he denies all, and he (forsooth) hath but a little
 time to live, and a little will now serve his
 turn, sith he is even at his journeyes end, and why
 should he be covetous now? it is too late now;
 And indeed because he is now past getting;
 therefore he is now the more eager after sav-
 ing; and yet he must not be thought to be
 worldly (nor he.) Come to the poor man, and
 what should he be covetous of? Alas, he hath
 little or nothing about him. Come to the rich
 man, and he hath enough (as he saith) and
 why should he be covetous? enough 'tis but
 from the teeth outward that he saith he hath
 enough, who hath never enough; and the more
 he hath, the more he would have, and look how
 many

m P 64.
 30.7.

Part 3.

many thousand he hath, so many thousand he wants. This is not *Jacob* enough, but *Esaus* enough, which albeit in the English the word [enough] be in both, yet in the original the words differ; which shewes that the sense in those two brethren was different also. Some purge themselves, for that they can spend with the best; but this is nothing: for the *Charles* of all *Charles* could and did finde in his heart to fare royally, and spend like a young Prince on his back and belly: and like another *Nero* he was in his change of apparell, a new suit for every day; and yet a covetous wretch, a meer earth-worm, not a crum for *Lazarus*. Others think they stand cleere, because they let others alone with that which they have; but this serves not: for *Dives* is in *Hell*, and his inditement did passe against him, not for taking any thing from any man; but for that he did not distribute of his own to the sick and poor. The truth is, we are all too worldly given, and this sin is in us all; we are more or lesse all of us sick of it, and we have need of a Redeemer, and to stand under mercy for the pardon and cure of this sin; and he that saith he hath no covetousness in him is a lyar, and if he persist in this conceit after conviction, farewell to him; this canker will gangren his soul, and eat him out for ever. We must all cry him mercy, and confesse our selves to be guilty; but yet all are not *totally* under this corruption. Where it is and reigns, there the estate is naught; where it is, and molests indeed, but reigns not, there the estate

is

n Luk. 16.

o Suet. in
Nero. c.
30.p Luk. 16
23.q Luk. 16
ver. 21.

Part 3.

is good for the minute, and will grow better: there is comfort and hope: and such are in Christ, and may and shall come to good.

But how shall I know whether it reigns in me or not?

First, if I use all the means to be convinced, that *such sinning* is covetousness; but yet am not convinced: though such a man hath much neediness in him; yet the sin is not imputed to him; his saving value reigns not because he sees it not. Many will take nothing from others, because they think it the way that others shall take nothing from them; but yet they give nothing to others, and think no hurt of it for want of light. They see that to be a sin to take from others by way of injustice, but they see not this to be a sin not to give to others by way of mercy; it being much easier to be convinced of a sin of commission than of omission. In this case it reigns not for want of light, sith the want of light is not for want of will to see it to be sin, but for want of light.

Secondly, if grace doth make us grieve at the heart after we have played a covetous prankie, and failed in our duty this way; but when we have done what we ought in giving, and parting with some of what we have, Sin and Satan cannot make us sorry; or if we feel some sorrow *out of our flesh* for parting with our goods, yet we reflect upon our sorrow, and this sorrow for doing a duty will cost us much and much sorrow: here covetousness is indeed, but is not in its reign; it is *in us*, but we are not *in it*.

In

In this case we are in the Spirit, not in the Flesh, albeit we have much, yea too much flesh in us. Here we may cry, Victory, victory.

'Tis danger the sin doth reign,

1 First, when a man doth make much of such phrases, and licks his lips at such places as speak of frugality, and have a shew to excuse his sin; but places that are flat against him; and cleer against his sin, he cannot abide, and would be glad if there were no places in the Word against Covetousness, and had rather than any thing God had not forbidden this sin; and were he to make a Bible, he would leave covetousness out, that he might enter upon all covetous practices, and his conscience sit at quiet. This is a bad signe.

2 Secondly, when a man (forsooth) prays against covetousness (what else?) but never prays that he may be liberall and bountifull. This shewes too much bad blood.

3 Thirdly, when a man doth use means to increase his greedy desire; as a man may be said to be a drunkard in a high degree, when he doth use means to provoke himself to drinking, and to tice down his liquor. So when a man doth nourish and feed his covetous humour, doth not set against it, but doth all for it, as to take all our delight up in covetous talk, in covetous company: and in this case it is past question, but that covetousness for the present doth master him, and reign in him.

4 Fourthly, when covetousness doth grow against

1 Nihil aliud in ore quam hæc verba habetis: agri jugera tot possidet ille, ille divitiis præpotens palatia condit mœnia construit. Chrys. hom. 66. in Mat.

Part 3.

f Mar. 5.
26.1 Pro. 23.
4

against the means to cure it; then all is like to be naught. We say a diseale is past cure, when it is *Worse*, and the party is sicker after the use of the physick which doth use to cure it. And so when the means, which should, and (were we ought) would cure covetousnesse, doth rather occasion the sin to be more strong, and ripen the humor; here covetousnesse is in its power; the more the Minister doth labor against it, the more we *labour to be rich*. God doth correct us, and let us blood; and yet we grow worse; he croseth us in some losses in our goods; we lose them a purpose because vve love them; and yet we study not how to be more mercifull and pitifull, but how to lick our selves whole again by saving, how to pick up our crums again by being neerer than ever; whereas the blow was given in our estate to chastise us, because we were too neer before. Again, God comes neerer, takes away a wife, a childe, because we say we are so *hard* a purpose to provide for wife and children; and do we mend upon it? alas no, but ten times *harder* after wife, or childe, or children are dead. We become more covetous, and stand more upon a penny than before. The fewer children the lesse expence, and we become more troubled for expences, and all our care is to spend lesse, and lay up more to the heap still. This is worst of all, when we are instructed and corrected too in the very kinde, and yet *will not learn righteousness*, Isa. 26. 9. This is a dangerous case, and such are in danger to be eaten up of the world, and to be choaked

choaked with the cares of this life. But where the means do prosper, and do weaken and lessen the disease, though it be but a poor little at a time, and there is ever a striving and a groaning that we come on in liberality no faster, and we are troubled that we can be no better in this matter, and yet do stay our hearts, that Christ died for us, and did do better, and that in him there was no Covetousness: Here is matter and cause of comfort. Humbled we *must* be, because there is so much Covetousness in us still: But comforted we *may* be, because there is no more.

S. E. C. T. 10.

*Helps against temptations and doubts
arising from Covetousness.*

When a man is once a thorow Christian, and grown ripe and strong in Faith, the passions and humors of Covetousness will pay him home. What, thou a Christian? Is there any hope that ever thou shouldst come to heaven, that hast such passions of love and affection to the earth? And sure, it is a base humor, and fights strongly against the principles of our Faith, that we that profess heaven should practise so much of the earth: And our motions to and in this vein, do trouble us the more, because they move with too much con-

Part 3.

sent and content. The way to scule the heart is:

1. First, to consider that more or less, he that will be some dregs of this disease in us all till we die. Nothing will kill this disease quite but death. It is a sin that lies so close, that the elder we grow, the more it will work upon the advantage of age, and we must discontentedly be contented to be exercised with it while we are here. And what is in all, we must bear it when we feel it in us. Are we better then all the world? We get some advantage out of Reason, some out of age, some out of example against some other sins: But for Covetousness, *Reason* (as it is in us) is for it; *Age* is a friend to it; and for *example*, all the world is sick of the world. As for *Religion*, the power of it is as much against this sin as any, but the profession of it may stand with it as long as it keeps within the bounds of lawful contract: (but a man may be very covetous in keeping and holding his own together.) And for *shame*, it dabbles other sins; but for this sin, it hath the voice of the times, and applause of the world; and therefore we must not be out of heart, but thank God that we have a mind and an heart set against it.

2. Secondly, a man may come to some good degrees of much Faith and Sanctification, and yet be too too worldly, love the world, and the things of the world too much. They were *Fathers*, to wit, not children, but men in Christ, to whom Saint John gave counsel not

1 Joh.
2. 15.

to

to love the world, nor the things of the world. So that a man may be a father in Christ, and yet love the world too much. The Apostles were poor, and so had an advantage against Covetousness; were bred up at Christs feet, were at his elbow still, heard him speak much and often against Covetousness, saw him in a poor estate in his own person, and how he trusted one that he knew to be a thief, with the keeping of his purse; they lived in a time of persecution, stood in danger of their heads every hour, and yet Christ saw what their disease was, as it is plain by the physick he did prescribe them, *Take heed and beware of Covetousness.* He doubles his words, to shew in what danger they were of this disease; they had the root of it in their flesh. And he doth not bid them take heed of it, as though they had no Covetousness in them at all, but he means they must take heed it grow not upon them, that it bring not forth fruit, cursed and bitter fruit. So that we must hold up in the midst of all that Satan can object against our estate, by reason that we are yet so worldly; for that better men then we, who also lived in freer times, were pestered with this disease: They are in heaven, and so shall we be. Alas, our days are days of peace and plenty, and we know not what such tempests and sorrows mean, as the Apostles did run thorow. And therefore it is no marvel in case we be followed with this sorry guest, worse then they were. Answer all with this, Others did well, and came

t Luke
12. 15.

Part 3. to good for all this disease ; it did not damn them, it shall not damn me.

3. If we have asked our pardon, we are safe. For sin pardoned is as no sin. And what if we fall into the acts of it afresh, and the same acts too ? That is not to be wondered at so much in this sin, sith it is in the habit within, a sin that is as much natural as any, and stands in motions within, rather than in acts and actions without. Say, I have asked pardon, I do beleve my pardon, I am safe.

4. Fourthly, If we have power against it. What power ? Not such as we would have, nor such perhaps as some others have. What of that ? * *David* himself was fain to pray hard, that God would incline his heart to his Law, and *not to Covetousness*. It serves to comfort us, if we have an heart that can hate it, and a judgment that can condemn it. For the power of sin stands in the love of it. If we love it not, it is enough : For love will have its way at the last. In case then that we hate it, and abhor it, and the oftner the motion is made, we reject it the more, and the faster it comes upon us, we do hate it the more, and had rather than any thing, we could rid our hearts more of it than we do, all is well. This is enough to carry us to heaven. And what if sometimes we are in a maze, and do study, and plod on in covetous pranks a great time, and feel no *actual* opposing within all the time ? (*actual*, I say, for *virtual* opposing there is) yet if after we come to settle, and to think of the

a Psal.
119. 36.

the matter in cold blood, we groan, and do look back on our own thoughts with great indignation, happy we, we are not to be called covetous men. It is not the often coming of the assault and motion, but the end and use of it which comes after, that shews all. It may be, it is suffered to tempt us often, that we may conquer the lust often.

5. Fifthly, desire to be dissolved, and to be set free from this choaking sin: a sign of great hatred against a sin is, when we had rather die then be pestered and haunted with such a ghost. 'Tis a Devil, and it will fright a godly man; it is an Angel of Light sometimes, and preacheth to us, that it is good to save, a vertue, a duty to have wherewith to do good, to provide for ones own, to leave somewhat to children: And therefore if ever we cry out with Saint Paul, let it be in this case, I desire to be *set loose*, to be free from this sin, and to be with Christ Jesus. We can sigh after death to be free from crosses, but not from Covetousness. We rather would live to feed this disease, and to get more Goods. Ah cursed companion! Ah dangerous snare! Learn of Saint Paul, who did not desire to die to be free from persecutions; he did rather glory in them, and desire to live, that he might suffer more; but he did desire to die to be free from sin. We desire to live to sin longer, he to die to sin no more. *Wretched man that I am, who shall free me from this body of death!* Ah wretched man, who shall deliver me from this

x Phil. 1.
23.

solvere,
naturam
in statu

y Rom.
7. 24.

Part 3.

sinning sin ! He that can say this, is in a good estate. When Covetousness and saving do please, there is great danger : When it doth vex and disquiet ones minde, *not by reason of the cares of it, but the guilt of it*, such a man may live and die upon it, and venter his soul on it, that he shall go to heaven. I speak not that it is lawful to wish for death simply, but with a tacite submission to the will of God ; not to be set free from the troubles, and fears, and cares of this sin, nor that we would not conflict and wrestle any longer ; for this were to serve our selves, as not willing to be at any pains, or to bear any sorrow. We must rather be content to be in the combat against sin as much, and as long as God will have us : But now to desire to be rid of this corrupt affection in hatred to it, as it is a sin ; and though we feel some carnal love to the world in us still, yet we do not love this love, but hate it most extremely ; and we would rather then our lives be gone hence, that we might sin this sin no longer ; for that it hinders us like another clog in doing Gods service, and makes us, that we cannot run the way of Gods Commandments ; and as it is a great and foule dishonor to God. In this sense, he that can desire to be dissolved, to be where Covetousness is no more, that man is in an happy case ; and that chiefly, if that we be such as do much fear death, and the fear of death be strong in us ; and yet we had rather die then sin, and do rather chuse to die then live, that we may be freed from this lust : For certain

a Thirst
fleeing
on our
selves for
loving
the world
is the
greatest
hating
the world
that is ;
for it is
infinite,
as all re-
flect acts
are infi-
nite one
upon an-
other. 1st.
Scot. Col.
6.

certain here is great power against Covetousness. But for a man who doth not much fear death, for such an one so wish to die rather then to live in this world, among so many worldly lusts, is good, I confess, but not so good a thing, nor so good a sign as it is when one is more strongly afraid of death, and yet death is nothing to him, but doth rather seek it then shun it, and all because of this sin. He fears death very much, but he fears this divel Covetousness much more. Here is Faith: here is a picture of liberality.

3. Lastly, if we can pray against this sin, and the fruit of it, that we had rather be poor then covetous, have nothing then love any of the things of the world, and not for form, but from the heart, can beg of God pardon and power, then we are not in any danger by reason of the law of this sin (yet) in our members. Many would fain be rich, but would not be covetous, and do pray against the sin, but not against the desire of riches. They dare not say as *Agur*, *Give me neither poverty nor riches*, *Prov. 30. 8.* Alas, ask these, and they will tell you, that they do think that they cannot possibly be rich, except they be covetous, and that there is no thriving without it: And yet they will pray not to be covetous, but yet they hold this fast, that they would and mean to be rich; whereas it doth imply, and it is in our English a contradiction to say, *I will be rich*, and yet not covetous. And therefore if we mean to have ground of comfort, we must pray against

b 1 Tim.
6. 9.

Part 3. the sin without all reservation, and leave it to God; to dispose of us and our estate, for outward things, as he pleaseth, and say, Lord, rather then I should be covetous, give me not riches; ay take riches from me, so thou take Covetousness away from me withall. This is right, and he that can pray so, and doth it from the heart, his heart is upright, and God will be his friend, and comfort him against all his inward sorrows, which do so urge him, for that he feels Covetousness work so mightily in his flesh. Many feel no trouble, for that they are ignorant, and do see nothing, and do think well of it that their heart is after the world; they think they do God good service, to gather riches together; but this is a dangerous depth of error. But for us, let us see it (if any thing) to be a sin, and a mighty sin. Let us feel it, and spare not to work much upon our hearts with godly sorrow. Let us see that we pray, and lie at God against it day after day. And then when Satan saith, Thou art not an upright man because thou art covetous; answer, I am, I am. For Covetousness hath not me, though I have too much of it; it is in me, but not of me. I hate it, I pray against it, I take physick against it. It is not in me in power, and I care not how soon death doth come, that it may not be in me at all. I with *David have vain thoughts, but I hate them; and that is enough.*

Object. But I see many can part with their money better then I can.

c Psal.
119. 113.

Ans.

Answ. 1. On themselves perhaps they may, but not on God; and this proves nothing, sith thou canst part with as much or more then they on the Lord.

2. On good uses also perhaps they do give more then thou dost, who are yet carnal men, but it is *to be seen*, to be praised and commend- ed of men; it is not *to be seen* and allowed of God; and therefore the left hand must know what the right hand doth, else nothing will drop from them: But now though we cannot give so much and so often, yet that we give is as in Gods sight, and in the fear, and to the glory of God; and we take all occasions that are offered in secret, and one hand shall not be acquainted with what the other gives: Here less given comes to more, sith it is to serve God, then more given when it is given to serve our selves: And a man is not more willing to serve himself in any thing, more then in reach- ing to himself the praise of men: And we dote more after the praise of men, to be count- ed and called *liberal, merciful, and bountiful*, then in all vertues again whatsoever.

Part 3.

CHAP. IV.

Of Lying.

SECT. 1.

The greatness of the sin.

GOD is not onely true, but truth it self, and to lie is a sin contrary, not onely to the revealed will, but after a sort to the nature of God: I say [after a sort,] for properly God being infinite, and there being nothing infinite but God, nothing can be contrary to the nature of God, for nothing can be contrary to that which is infinite, but what is also infinite. Besides, one thing can be properly contrary but to one thing. Whereas therefore lying is contrary to veracity and truth in man, it cannot in strict and proper speaking be said to be contrary to the nature of God too; but herein we speak after the common maner of men: And thus we mean when we say, that lying is contrary, not onely to the expressed will, but to the nature of God.

God can kill, though he cannot commit murther. He can command us to take away, as the life, so the goods of another, he being Lord of life, and all; as he did the *Israelites*, to take away the jewels of the *Egyptians* (though

(though perhaps these jewels proved after a snare to them in the matter of the golden Calf,) but yet *God cannot lie*, nor give command to any man to speak that which is false. In many other sins the act is good, the obliquity is naught; here in a lie the very act is an obliquity: A false matter is a lie, be the manner what it will. It is not said, *he will not lie*, but the terms be flat, *He cannot lie*: For whatsoever God can do, were it done by him, must needs be good and justly done, otherwise he should have power to be unjust. His nature is so against a lie, that he cannot commit a lie, nor command us to speak that which in the matter is false; but yet he can permit us to lie, and thus to permit us to lie, is good and just. Note, that God cannot be said to sin, being under no binding law of any superior; yea, it is against his nature to speak that which is false; and things do and must needs work according to the first principles of their nature. *He cannot lie*, not because he is impotent and weak, but because he is not weak, but omnipotent. And as we hate that most, which is most contrary to our humor; so God hates a lie as a thing contrary to the truth, and to his nature, as well as against his will. All which doth prove that to lie, is to sin a great sin in it self; yet by reason of some circumstances, partly in the matter of a lie, partly in our nature, it is a sin that useth not to smite hard on our consciences, till we come to be very spiritual, and much sanctified; but then it cuts deep, not onely because it is a very

Part 3.

e Exod.
32. 4.

f Bonav.
l. 3. D. 33.
q. 2. in
Resolut.

Part 3.

very sinful sin, but also for that it is a very *base* sin. For sin is then very faulty, when it is far off from the nature of God: As that is most cold, which is farthest off from the fountain of heat; most dark, which is most remote from the Sun the first light. Now this sin of lying being far distant from the nature of God, as being (in the sense I shewed) quite contrary to it; this makes it to be in the eye of a super-spiritual man very odious: And when it is once laid on such a conscience, though it grinde but slowly, yet it grindes surely and sorely. We read that the Devil is *the father of lies*, *John 8. 44.* Is he not the father of all sins? Yes, but yet there is something in it, that he is said in a strict phrase of speech, to be the *father of lies*, which is for that he brought sin into the world by the way of lying at the first, and doth still maintain and propagate his Kingdom by nothing so much as by lies; of all sins, no sin can call Satan father like to lying. All the corruption that is in us came from Satan, but yet this sin of forging and lying, is from the Devil more then any, tastes of the Devil more then any. Hence *every man is a liar*, and so every man is every sinner else; but in a special manner every man is a liar, for that the very first depravation of our nature came in by lying, and our nature doth taste much still of this old block to be given to lying, the Devil also breathing into us a strong breath to stir us up to lying. Hence no *sooner do we speak, but we lie*. As we are in body subject to all diseases, but

8 Rom.
3. 4.

3 Phil.
38. 4.

but yet some to one sickness rather than to another : So in the soul all are apt enough to all sin, & some rather to one¹ vice then to another, but all are much inclined to lying. A lier then is as like the diuel as ever he can look; as unlike to God as ever he can be. So God is said *to hate a lying tongue*, Prov. 6. 17. And we know what Saint John saith of such as do make or love lies, Apoc. 22. 15. *Lyings lips are an abomination to the Lord*, Prov. 12. 21. He that loves lies is, what? an *abomination*, the very height of all distaste. To whom? not to men, not to Kings onely, but to the Lord. Which is to be noted, for that we can beleeve that God loves the godly, but that he hates the wicked, we are loth to beleeve. Moreover, it is a sin that useth to be done without (almost) any temptation; out comes a lie without any occasion, ay many times many have such a vein, that they will lie to their own hurt, when to speak the truth would serve their turns better, and make for their ends more; yet they are so foolish, and so wicked that way, that for their tongues and hearts, they cannot chuse but lie. It is a sin soon acted, it is but to speak a word or two. And for swearing, others may know when we swear, but for lying men make the bolder, because it is not easie to finde them out in a lie. And when a man hath used his tongue to a² *custom* in lying, it is hard to forbear, sith when it is come to an use once, there are two things to be left, *natural corruption*, and *habitual custom*.

k Secun-
dum iura
binas
actus facit
consuetu-
dinem.

SECT. 2.

What lying is.

A Lie (to speak properly) is a signification of that which is false, with a will to deceive the ears of the hearer, with that which is not true. So that Ironical speeches, and some Hyperbolicall phrases are not very lies. Fainting or simulation is not ever lying, when it is onely diverse from the truth, and not contrary to the truth. So parents are not thought to lie, when they do affright their children on just occasions, with the bloody man, the bear, the bulbeever.

1. In setting down the definition of a lie, the word *properly* must not be taken strictly; for it may be, and is a lie, when we speak that which is false, albeit we take it to be true; *Aquinas* calls it a lie formally, when it is false, and we that say it, do know or think it to be false. A lie materially, when the matter we utter is false, but we do think it to be true. Now we do use to call that a lie when it is false, and we know it to be false; or if it be true, yet if we think it to be false, that and that onely we use to call a lie: For the word *lie* is usually taken amongst us, in the more odious signification, (*Gen. 1. 11. c. 11.*) But if we look to the true, and full nature of a lie, it is certain, that in case the thing we speak be false, we do lie, though we think it to be never

so

so true. So saith the Scripture: 1 John 1.6. If we say that we have fellowship with him, and walk in darkness, we lie. But how many are there that walk in darkness, and do not onely profess, but think themselves to be Christians? yet John saith of all such that (If we say that we have fellowship, &c.) Whether we think so, or do not think so, that we lie. And what Scripture saith, Reason saith the same; for Truth is not onely a Conformity of our words with our thoughts, but of our thoughts with the matter in hand. Words are notes and signes of the things they are produced to express, as well as of the conceits we have in our mindes: Therefore Aristotle defines in one place, words to be the signes of the Thoughts or Senses of our mindes (*De Interpret. cap. 1.*) In another place he addes, that they are also notes of things, (*De Elench. cap. 1.*) So that to make a Speech true, and to save a lie, there must be a conformity betwixt our Speeches and our Thoughts, and next betwixt our Thoughts, and the things we think and speak; our expression must be the true image of our Conceptions; and not onely so, but our Conceptions must be the true Idea and Picture of things we speak, else it is a lie. So in Logick that is a true Proposition, when the matter is so as it is in the Proposition, whatsoever we conceive: So if the matter be otherwise indeed then it is in the Proposition, the Proposition is a false Proposition, whether we think so or not. So that the things and matters we speak

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 speak

Part 3.

speak of, are after a sort (as *Aristotle* speaks) the cause of the truth of our Speeches; if our words, and the matter we express by our words agree, then what we speak is true; if not, we lie. Thus then we see what cause we have to look about us, sith our mouths are fuller of lies, then we our selves do think of. If the matter be false, and we conceive it to be false, then we think we lie; but be it ever so false, if we be perswaded that it is so as we speak, then we will not be brought to judge our selves for lying. Lets learn for hereafter to see that we are sure, That what we speak, we think to be true, else we *lie grossly*; that what we speak we know to be true, else we *lie closely*; or if we do not know, then put in some clause to save a lie, as *I think so, I conceive so, I believe so, I heard so, I am perswaded so*: Indeed, in such cases, as we using all diligence cannot come to know the certainty, we are not bound expressly to use such clauses; but they are morally to be understood, As when a man shews no other, but that he is right and honest; I may upon occasion say, He is a very honest man; all that hear me, know that I cannot possibly be certain of it, and they do so conceive me to mean; that in all rules of Charity, I so believe, and am perswaded. To conceal some of the truth is no lie. *Abraham* said, *Sarah* was his sister, and so she was, but he had lied, if he had said she was not his wife. *Jacob* is noted in the Scripture to be a *plain man*, no dissembler, yet what saith he? *Let my Lord*
pass

in Gen.
 12. 13.

in Gen.
 31. 14.

*pass on before his servant, untill I come unto my Lord unto Seir; yet he never meant to come to Seir, nor in these words doth he promise to come to Seir. So then thou shalt say (saith the King to Jeremiah) I presented my supplication before the King, that he would not cause me to return to Ionathans house to die there, Jer. 38. 26. And no question thus he did; but by the Kings command he was not to tell to the Princes the rest which passed between the King and him. None of all this doth make for equivocation (a sinfull practice crept into the Church now in the latter end of the world). It is wisdom when it is for the glory of God, and the good of all, to hide sometime some of the truth; we are so far from being to tell all, that we are bound to the contrary; as never to speak any thing that is false, so not ever to out with all that is true. Nor do I justify Davids practice in faining himself to be out of his minde, 1 Sam. 21. 11. This was not fit for any man, much lesse for a man of his quality, for to save a thousand lives. The Heathen blamed *Vlysses* for dissembling himself to be mad, that he might not go to the Trojan war (*Tul. offic. l. 3.*) And *Aquinas* holds, that he that intends by gestures to signifie that which is false, lies (2. 2. q. 110. 1. 2^a. 22. q. 111. a. 1. ad 2^a.) *Junius Brutus* cannot be excused for that he made semblance of being a fool to save himself from *Tarquin* (*Liv. Dec. 1. l. 1.*) It did indeed qualifie, but not justify *Solons* feigning himself to be mad, be-*

Part 3.

cause he did it to perswade the receiving of an wholesome law by the Athenians; but a good end cannot rectifie a bad matter. Had *David* firmly beleev'd that G O D could, and would deliver him from that danger he was in, which he ought to have done, he having a promise that he must be King after *Saul*, *David* need not to have done as he did, yet God did look on his upright heart, and did set him free; and *David* did on that occasion make the thirty fourth Psalm.

Albeit it be lawfull to conceal some of the truth to do another good, yet we must not lie to save Gods honour. Officious lies be sins, and were it possible that one by lying might save a mans soul, yet lie he should not. A man is not to cast away his own soul to save anothers, nor to sin against God for any mans sake. Many measure matters by the good or hurt they do: and when by accident a lie may serve the turn, then the lie goes for a vertue; and in the opinion of men he is so far from sinning who tells an officious lie, that in their conceit he sins except he lie such a lie. This is an error; for sin doth deprive us of a greater good, than all the possible good it may be thought to bring unto the party whom one thinks to help by a lye: yet 'tis certaine that 'tis besides the nature of a lie to do any good to any: and *Dalilah* did lie to save her fathers house from burning, but we see that her fathers house was burned: and *Abraham* tells a tale to save his life, and the end was that

a Job 13.

7. Deut
non indi-
get men-
dacio no-
stro, nec
debet ali-
quis certe
credere
quod ali-
quis con-
vertatur a
malo per
falsi fug-
gestionem,
sed
potius per
spiritus
sancti in-
spirationem. Ro.
nav. 12. 2.
D. 18. 9. 6
ad A. g.
c Judges
14. 15. 16.

it proved a dangerous occasion to venter life and all. The way to have saved all, was to have said she was his wife. Plain English is usually best and most beneficiall on every side. Being asked by a lawfull Magistrate, a plain and direct answer had been best, and in likelihood have stood him in best stead; for the King would sooner have abstained from his wife then his sister, *Genes.* 12. 18. 19. and 20. 5. 9. and 26. 10. It was very ill to endanger *Sabbath* chastity, which was done more by saying she was his sister, then that she was his wife. God that preserved and preferred them notwithstanding their dissimulation, would sure have preserved them in plain speaking. Again, if they would make no conscience of murther, is it like they of that land would make any conscience of adultery: so that we see feigning them to prove but a sorry shift. Again, it is but a *Solecisme*, a phrase besides the book and the truth, to christen a lie that is made for profit, with the name of an *officious lie*; for by this divinity *Peters* lie which he made use of in the matter of denying his Master was not a pernicious lie, and a setting lie it was not in the phrase of the Schooles: he spake it not in jest, he sought the hurt of none, but his own good; yet properly it was no *officious lie*, he did no good office, no not to himself in it, nor to his Master neither; for by this, his perjury may as well go for an *officious perjury* too: but we know that he that lies lins, and he that lins doth no good office to himselfe: (so saith

Part 3.

Seneca, *Controvers. lib. 4. in proam.*

*Whether one may not make use of the lie
of another.*

d Duran.
l. 1. D. 1.
q. 4 n. 9.

e Peccat-
um non
est admin-
us peccat-
um indu-
cere, Na-
var. *Man-*
uale. 17.
n. 263.

f A 2. 13.
d.

First, I say in the generall, that it is no sin to make use of the sin of another: as the taker of money to use in case of his true need, is no way a partaker of the sin of the usurer, who sins in not lending *gratis*. For this is not to induce another to sin, but rather to *occasion* him to fall into the lesser sin, that is, that he rather sin the sin of usury, than of homicide and undoing another. In this case the lesser sin is not chosen as it is a sin, but as a means to avoid a greater sin: he should do neither, but such we see he will do one, we put him on the lesser; and thus it is a kinde of comparative good, as that which is lesse cold works as hot on that which is much colder. And thus this is lawfull, for the man is supposed to be in danger of perishing by extrem need, in case he have not money to serve his turn. Jacob did require an oath of *Laban*, *Gen* 31. and yet Jacob did know that *Laban* would swear by his false gods; which was a sin in *Laban*, but not in Jacob: and therefore to ask an oath of one who we know will depose by Idols, in and of it self is *no sinne*, which what is it but to make use of anothers sin? So Saint *Paul* was not ignorant that the Pharisees and Sadducees would, and must sinne in falling together by the eares, yet he did, and did well in it; when he

cast

cast a bone betwixt them a purpose to get his own liberty. Herein he did not partake of their sin, because he knew them to be incorrigible, and set in monstrous malice. He did look at his own escape (which he might lawfully seek) he used their unavoidable corruption to bring about his own liberty. So we use to make use of that pride and desire of praise which is in children to good ends; and to say to them, If you will learn your book, you shall be my white boy: Say your Catechisme, and you shall be my best girle, and the like: this love of praise in them is a sinfull humour, yet we take occasion out of it to work our children to good duties, and I think there is no hurt in all this. So that in such cases a man may use things (in others unlawfull) to bring about his lawfull ends. Neither is this to use unlawfull means: For an unlawfull thing may become a lawfull means to purchase our lawfull desires. So in our very particular, a man knows another will tell a lie, and by his lie he is like to receive good, or to be put in case to do some good, as long as one doth not perswade or cause him to make an excuse, to tell a lie, I think it lawfull for one thus to make use of that humour we see in others to faine matters for our good: I do not put matter of lying into him, nor provok him, but I do verily think that in helping me he will trip, and use a false tongue. I may make a good use of his lying lips, chiefly if he might help me without a lie if he would, but I think he will not: his sin is

Part 3.

upon him, not on me; I do only take occasion to make use of his vicious habit of lying, whereas I say [*chiefly*] if he might help me without a lie. You must not think, that I think that there is, or can be any case wherein it is necessary that another should lie to help us out: for there is no exigent, but one may possibly be holpen out of it, without a lye or without any sin else: but this I speak after the use and manner of men, who use so to think and so to speak, calling things hard to be done, impossible; as though things not so easie to be done were not to be done at all.

Question. But am I not bound to professe an outward dislike of his lying, and with him in any hand to use no lies?

Ans. I am bound to abhorre his lying veine within, and that from the heart, but herein I joyn not with him in the sin; I am not bound to professe outward dislike, and to call upon him to let all alone rather than to lie; for in so doing I should destroy the end in the means, and frustrate my selfe of mine owne intentions.

And for jesting lies, they are worse than officious lies. There is no good meant to any by them. What? to sin against God, and then to say, *Am I not in jest?* It is an evil indeed for a man to sport away his soul. There is no jesting with sin, sin is an edge-toole. Idle words are under a deep censure, and what are idle lies? I confesse pernicious lies are worst, when there is sin against God, and hurt against men:

but

Pro 26.
29.

h Mat.
23 36.

but yet your lying jests are next, and though not so bad as pernicious, yet worse than officious lies. Saint Paul sets the Text against jesting, and what then can be said, when jesting and lying meet together? All (but of all) such as are given to jesting are to beware of lying in jest, lest they fall into hell in good earnest. Thus we see that lying is a sin, and what kinde of sin it is.

Part 3.
1 Eph. 5. 4
'Εὐτε-
μαία.
i. e. the
abuse of
jest, be-
cause in
St. Pauls
time the
Greekes
called
scurrilous
jesters
εὐτεμα-
ίαιας.

SECT. 3.

*Remedies against lying, and temptations
that way.*

THe trouble of minde, which issues from this sin of lying, is not great on weaker Christians, because it is not seen in the true guilt of it; but when once we come to be able to see day at a little hole, and to finde out sin in its own nature, then it goes to the heart of an humbled Christian that he hath lied any manner of lies; then it comes fresh to his minde that it is a sin flat and direct against the very nature of God, who is not onely true, but truth; that it is not onely a thing which GOD will not do, but which GOD cannot do. Now he sees how bad a vice this sin of lying is, and the lesse he thought on it before, the more it bites now, that on every light occasion a lie was ready; and it vexeth his righteous soul something also, that it is so base a sin as it is. All

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sin have a basenesse in them, but lying is more base (almost) than any, either for that it comes from fear (and fear is a base passion) or for that it tends to couzening and imposture; and this makes this sin, when it is well weighed, to make a wofull cry in the conscience of a much mortified and enlightened man.

For remedies against the clamour of this sin, take forth such rules as these.

I First, make not this sin of lying worse than it is. Many are against it, as though it were almost *the* sin against the holy Ghost. Thus we see mothers will not sit down by it, but presently correct their children if they tell them a lie. But for other sins (as *bad*, though not in our eyes as *base* as this) they will make nothing of them; as, they can teach their children to be proud, and call upon them to be fine, and acquaint them with their hopes. Shew them what great matters they mean to leave them. No sooner out of the shell almost but they put the Gentleman upon them, teach them to scorn and shun mean though vertuous company. What, *Thou a Gentleman, and be thus, do thus, be once seen in such beggerly company*! I would they would turn it the right way, and say: What, you of the blood royall of Christ Jesus, you born of God, and come of such a race as the race of heaven; what, you a childe of a Christian pedigree, and be once seen in such *ungodly* company! And so for the sin of covetousnesse, their care is to teach

i Peccat-
um quod
tibi non
displicet
in illis
tuo de-
lectat te:
sed pietas
deseruit,
non cupi-
ditas.
Aug in
Tsal. 50.

teach them to save, to get, to be rich and worldly; are never once angry with them for covetous practices, but do approve and applaud them: but if a lie fall from their lips, they chide, they fight, as though there were no sin but lying. Is this sincerity, to make such respects of sins and sinning, that one must be condemned the other commended; whereas pride is a far greater sin then lying, and is the cause of most lies that are told? Lying dies when we die, but pride lives when we are dead. We love to be praised and commended, even after we are dead and buried. I speak not that children are to be let alone without word or blow in this cursed sin of lying, but we must not teach them to sin other sins, and spend all our zeal on this vice of lying. He that *teacheth men so, shall be called the least in the Kingdom of heaven*, *Matthew 5. 19.* To sin is from temptation, to teach another to sin hath scarce any temptation: therefore the acter of sin is bad, the teacher of any sin is worse. To teach any (chiefly our children) to sin any sin is a great wickednesse; and yet it is common to teach them to be worldly (we call it *thrift*.) No mother I think to be found, who doth brith her childe for sparing and saving: but for lying the very hope of the family must up *roies quories*; and they do lash their children more for lying, than for all sins and fautes else; and yet lying is not Idolatry as covetousnesse is: a little covetousnesse is good, and a little lying is unpardonable with

Part 2.

with them. And again, to lie commonly is a sin that doth lesse hurt *to man* than covetousness doth. I fear the cause why parents do so beat their children for their lies, is not for that they sin against God when they lie, but because it is a disgrace to their children to be liars, and a disgrace to them to have their children flap them in the mouth with a lie. What? tell me a lie! He teach you better manners. So that upon the matter 'tis not zeal, but pride that makes women fight so for lying. They can (many of them) be well content to have their children lie *to others* for an advantage, but not *to them*, and can place them in shops where they make a common trade of lying to others, but they cannot abide that they should make a lie to them. This is *pride* to be lamented in the parent, rather than the *lie* to be corrected in the child.

2 Secondly, make it as great as it is, as neer as we can. Men have some temptation to steal for some profit, to adulterize for some pleasure: but for to lie (as men do use) on slight or no occasions, makes the sin the worse, as being (almost) without any temptation. Men think it an ornament to their speeches: But can that be an ornament to us, which is an abomination to God? Saint James tells us that the tongue is a *world of iniquity*. What? is not the hand a world of iniquity too? is not that set on fire of hell? It is, but not like the tongue. For the hand hath its bounds and cannot be all the town and country over, cannot reach

e Jam. 3.
6.

reach over heaven and earth : but the tongue is able to walk all the world over, can run over whole countries, parishes, houles, doth bite at every body. The tongue is a member apt to move, it turns up and down without any labor, it is not apt to be quickly weary. Besides, man is a sociable creature, and the tongue is an instrument of society, therefore we are very apt to talke. The hand is not for all sins, but there is no sin but the tongue is for it, can sin all manner of sins, is full of deadly poyson, poysons all the soul, all the body, all the town, all the country. Other poyson works by contract, but the venom of the tongue works far and neer. The incurable poyson of Aspes which indeed is said to be under the tongue, is the sin of lying. And it is to some purpose that Saint *Paul*, making the Anatomic of a naturall man, doth stand more on the organ and instrument of speaking, then all the members of the body else. Ver. 13. Their [throat] is an open sepulchre: they have used their [tongues] to deceit, the poyson of Aspes is under their [lips.] Ver. 14. whose [mouth] is full of cursing: here we see; *throat, tongue, lips, mouth;* and all in two Verses. A boasting, a railing, tongue are bad enough, but a lying tongue is worst of all, yet a sin very common. The other sins of the tongue discover themselves, this of lying lies hid. Wherefore we are to use great heed that we fall not into, or lie not in this sin of lying. There is a way of lying, as *Dauids* phrase is, *Psal. 119. 29.* and by use we come

f Rom. 3.
13 Aspes
poyson
past re-
medy.
Arist.
hist. an. l.
8. 29.
Plin. 19.
4.

Part 3.

come to a custome, which is as another law. We must look to our selves in four cases especially.

1 First, when we are baited with some advantage, when by a lie we may get or save; whereas gain got by a lie will burn our fingers, and burn in our purses too. Ly not for advantage sake. He loseth indeed, who loseth in the latter end. Now mark the end of your common liars, and a lying tongue many times proves their undoing. Men who live by their shops, tell us that they cannot put off their commodities were it not by the help of a lie now and then, no selling without lying, and then how shall I live faith the tradesman; so the thief may say, how shall I live else? the band may say, I cannot live else. Cursed is that trade which cannot stand without sin. There is no such necessity: and were it so that we could not live else, yet better begg then sin, better starve then damn.

Objell. Many excuse it that their trade is such that they cannot live without lying.

Ans. No honest trade but may hold open the shop windows without lies: the best custome is that which God sends, the worst which lies do bring. The thief may as well plead that he cannot live except he steal; the crumpet that she cannot live except she whore: we must so live here, that we may live for ever hereafter.

2 Secondly, when it is to avoid the ill will of some great man, or to please some good friend,

friend, whom we make and take for an Idol. In that case we are apt to double, to say and unsay any thing, we know not, we care not what.

3 Thirdly, when we are about the commend-
ing of any good man or any good thing, then
we think it no greater matter, yea rather a ver-
tue than a vice to speak too much, to go too
far, to borrow a point of the law, because it is
to do good, as we think, to bring good men
and good things in request. Saint Paul's rule
cuts the throat of all this, *We must do evil that
good may come thereof: whose damnation is
just, Rom. 3. 8.* Is not their damnation just
who do evil, though it be not that good
may come thereof? Yes: but yet their
damnation is just also, and more just in
some respects, who do evil that good may
come thereof, albeit many think other-
wise.

4 Fourthly, when we praise our selves. *He
that saith he hath no sin, lies,* and sins the sin of
lying in saying that he hath no sin.

g: Joh.
1. 8.

Now when in these cases we do fall into
some lie notwithstanding all our care, the
medicine is to repent, and then God must ei-
ther lie (which he cannot) or else he must
forgive us our lie, and heal our tongues, and
touch our lips with the law of truth, and set-
tle us, that all is well for all this. Look
upon David, who did lie often, and Abra-
ham did little better; and what did Peter
but lie, and worse? and yet they came to
themselves

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themselves again; and all went well with them.

3 Thirdly, break off this custom of false and vain speaking; by an *anti-custom*, require our selves to speak the lesse, go to God to rule that untruly member of ours. As when we have got a toy by reason of use, and would but cannot leave it, we see it to be a blemish, then we use to say, Wife, tell me of such a matter; Son, do you speak to me: and rather than false we will put our servants upon it to tell us also. And thus many times we break off from a foolish custome. And so when we finde that we are given to a vaine of lying, and false speaking, what should we do but say; Wife, tell me of it when you hear me tell a lie: so our children and friends. We all do shew our selves content that our very servants should tell us of any blemish by dirt or so in our faces; and we all should desire even our servants to shew us of lies or other blemishes in our souls: do this, and in time the law of truth will be in our lips.

4 Fourthly, we must be content to have this sin of lying to die in us by pieces. It is a disease we use to recover of but slowly (yet surely) we shall remaine in part what we were wholly in nature; and it is a sin very natural unto us, & rooted deep in our nature; a sin fit to serve turne, and therefore it goes away by degrees, and a foot as some diseases do. Wherefore we must not be dismayed in case we finde some weakness this way more then ordinary. Indeed, if the oftener we lie we hate the sin the lesse, and begin to think of it as of a venial matter, our

In Tob 31.
Chryl.
hom. 17. in
Mat. 5. &
hom. 28.
ad pop.
Antioch.

case

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case is dangerous; but in case we do hate it the more, the more we commit it, and love truth in our selves and others, and it humble us mightily that we are so often overtaken with a lie, and we learn to consider of others with mercy, and we grow more and more willing to cast off this lying skin of ours, why then happy time that ever we told a lie. We must shew no mercy to our sin of lying, be as cruell as we can against the vice: but to our selves we must shew so much mercy, as not to think that we are utterly rejected, because of a lie or two. He is a *perfect man* who can rule his tongue (it is an unruly member) and of all most in the sin of lying; for the tongue is very apt to trip, and in case we cannot do what we would in the government of the tongue, we must not despaire, but pray to God to passe over all that is past, to forgive all the lies that ever we have told. This is a common sin of our youth, and too common a sin of our age: for ^a old people are too too apt to talk, and they think they may lie by authority. And for the time to come, we are to pray him to preserve us from the law of lying, to set a door before our tongues. The ^a creatures a man may tame, yea the fishes of the sea, but the tongue of a man or woman, who can tame? No man can, but God can and will.

Object. But Saint James saith, that out of the same fountain comes not sweet and bitter, therefore out of the same mouth comes not lying and truth.

Sol. I

i Jam. 3. 2

k Arist.
Rhet. 2.l Jam. 3.
7. El. an.
l. 17. Min.
l. 10. c. 43

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Sol. I answer, in a regenerate man there are two fountaines; the flesh is one, the spirit is another: out of the spirit comes truth, out of the flesh lying; but the flesh is not the godly mans fountain: *Not I* (saith Saint Paul) *but sin that dwelleth in me*, Rom. 7.20. He allowes nothing that comes out of the flesh, he owns it not. Again, Saint James chides those that were bitter and censorious against the faults of others, who have a saying against every body, and do think that all this is pure zeal, nothing forsooth but the Spirit. But Saint James shews that this comes from the fountain of the flesh, and not from the Spirit, as some did dream; for to *blesse* is sweet, to *censure* bitter; bitter and sweet come not out of one and the same fountaine; the fountaine of the Spirit doth send forth sweet blessings, nor bitter censures; it came from *flesh* in them that they were so bitter against *flesh* in others. And therefore they did mistake, who did take their bitter speaking against others (though for their infirmities and sins) to come from the Spirit.

Math. 13.

5 Fifthly, speak with the least. Much speaking breeds much lying. *He that hath ears to hear, let him hear.* So saith Christ often, but we never read, *He that hath a tongue to speak, let him speak*: rather as Saint James hath it (*Chap. 1.19.*) *Be swift to hear, but slow to speak; hear much, but speak little.*

CHAP. V.

Of swearing.

TO say much of swearing needs not, except where custom hath taken away sense. This sin doth rattle the conscience quickly, but where the sin is by reason of use grown inveterate, there *oath toucheth oath*, and almost as many oaths as words; for which profane vein we should all mourn, for that it makes the Land to mourn, and see to it betime, lest it be (almost) too late; for inveterate sins are seldom pardoned. But put case a man do forget himself, and do rap out an oath; yet we must not think too much of the matter, but befriend our selves with hope of pardon, else we shall be apt to swear, and swear again, That if we must go to Hell, we may go for somewhat. Hope of pardon is the best medicine (next to the blood of Christ) to cure sin in the world. It is a sin so much the greater, because it is without a *sensible* temptation: They are not baited with pleasure or profit, but they do swear, because they will swear; and such shall one day know, that (without repentance) the Lord hath sworn to be the destruction of swearers. Briefly, I will put off the matter in a few lines.

a Hosca
42.

I. First, we must not swear by the creature. Indeed to speak properly we cannot; for it

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is no oath *in itself*, when it is by the creature. For it is the life and form of an oath to be by the Creator; but yet it is an oath *to us*, and we must answer for it, or Christ for us. By the creature we must not swear.

2. Secondly, we must see that we do not swear *very oaths*, and we to think no such matter when we have done. Many men have oaths as common in their mouths as can be, and yet think nothing less, as [*gods me*] is swearing by a figure: [*gods lord*] is an oath without the form indeed, but yet there is the matter of an oath expressed, and the form implied: [*'slid*] is an oath by way of abbreviation; and [*as I am a Gentleman*] is little better. Say those terms be not very oaths, yet deep protestations they are by the grant of all, which is enough to cry down the common and vain use of speeches. This we finde as common as may be amongst the wisest and best sort of people, to fill their mouth with such speeches as these, [*as true as I live, and, as I live it is so, or not so:*] [*as I live, it is thus or thus.*] In my opinion this is (to us) no better then plain swearing. For we finde [*as I live*] up and down in the Word as a common form of an oath, when the Lord is said to swear: So, *As true as I live, all the earth shall be filled with the glory of the Lord, Numb. 14. 21.* This was an oath. For speaking of this very place the Psalmist saith, that the Lord did swear (*Unto whom I sware in my wrath, that they should not enter into my rest, Psal. 95. 11.*)

Thus

Thus then by the voyce of the holy Ghost himself [*surely as I live*] is the form of an oath, and that commonly in the prophesie of *Ezekiel*, Chap. 18. 3. and 20. 33. and 5. 11. Some question this, because *David*, 1 *Sam.* 20. 3. and many others in many places use this form, *As the Lord liveth*, and, *As thy soul liveth*, which form (say they) in the former part [*As the Lord liveth*] is an oath: In the latter part [*As thy soul liveth*] is an asseveration or protestation, else they sinned in swearing by a creature, i. e. [*by the soul*]. Some, and those very many and very learned, answer, that it is lawful to swear by a creature in relation to God, being loth to divide the sentence thus, as to make one clause an oath, and the other clause a protestation: and in truth, why may we not so well hold, that when in one breath one swears *By God*, and *by this fire*, that [*By God*] is an oath, and [*By this fire*] a protestation? which I think many would not well like of. I conceive then, that [*As the Lord liveth*] is, as the Scripture saith it is, an oath; and [*As thy soul liveth*] is also an oath. But did those men of God in this later passage swear by a creature? No: I answer with one (whose learning no man questioneth) that in swearing thus [*As thy soul liveth*] they did not swear by a creature, but by the Lord; for being to prove that *Judith* did swear in that speech of hers, [*As Nebuthadnezar liveth*, and as his power liveth:] he compares it with that of *Joseph* [*As Pharaoh liveth*] i. e. say the Translators,

Part 3.

d. 1 Sam.
25. 34.e. 2 King's
2. 2.f. Bonav. l.
3. D. 39.
a. 2. q.
am. reio.
lat.

By the life of *Pharaoh*: which Saint *Austine*, and the Master of the Sentences, and Writers on the Sentences affirm to be an oath: And to clear it, he defines an oath to be An invocation of God, wherein we call God to be a witness of the truth of what we do affirm, and to punish us in case we speak false. Sometimes the former part is onely expressed: So *David* sware [*As the Lord liveth*]. Sometimes mention is onely made of the latter; as in that oath of *Joseph* [*As Pharaoh liveth*]. As though *Joseph* had said, If I speak or mean false, let God take away the life of *Pharaoh* from me, which is most dear unto me. Sometimes both parts are expressed: As when *Elisha* sware to *Eliab* [*As the Lord liveth, and as thy soul liveth*] he did shew his singular love to him, whose life he did esteem dearer to him then his own; which words for the latter part have this force [*As thy soul liveth*]. *g. d.* I call God to witness upon my soul, that if I lie I may be deprived of *Eliab*, and of all the good I enjoy by him, who is dearer to me than my very life. Thus he, and thus I think the matter is answered, and the case cleared. And this is that which the Schoolers would say when they tell us of an oath by *imprecation*; in this forme [*So let my son or father live*] *h. e.* except I be as good as my word in that I swear, let not my son or my father live. And thus out of the learned we shew the reason how and why we do affirm that [*As I live*] is no other but an oath. The sum is, *As thy soul liveth* is that part of the oath, wherein we call upon

upon God to punish us with taking away the life of such or such, in case we prove not true in our oath. And a part is put for the whole: sometimes the whole is expressed, as 1 Sam. 20.3---42. sometimes that part onely wherein we call God to witness is set down: sometimes onely this part wherein we call upon God to avenge it on us in case we perjure our selves; and this is it which we take to be the sense of that form of swearing, *As thy soul liveth. i. e.* deprive me of his soul, in case I swear falsely.

I cannot but marvell, that honest-minded people, after this hath been reproved in them, and proved to them to be an oath, should yet use it, as they do, almost at every third word, and venter the displeasure of God for a foolish phrase. Can one imagine that these (if cause were) would leave their lives for God, when we cannot perswade them to leave a word or two for the Lords sake? This shews that it is the Lord who must perswade, and that the Word without his co-operating Spirit will not convince. There is much humor and pride in this. They can say nothing for it, why 'tis good or fit to use such phrases, to out presently with [As I live, as true as I live;] onely they have used it long, and now will not leave it, because they will not be thought to have been out of the way all this while. Many good people wonder at the Patriarchs for their polygamie, what they meant in it; but this sin of common

Part 3. and trivial swearing is to me a greater wonder, having less temptation in it; and the more use it, the more we should shun it, and the longer we have been in it, the more haste we should make out of it. Had none but *Lamech*, and such as *Lamech*, doubled or trebled their wives, polygamy had been as strange then in the Church as it is now; but when *Abraham*, Saint *Abraham*, took to him more wives than one, it went for current, and grew common. Right so, if none but vain and light persons would swear such oaths, if [as true as I live] and such like forms of swearing, were heard onely from the mouths of the sons of *Belial*, such oaths had never been so rife in the Church: But now when grave and godly people make no bones of such swearing phrases, every one thinks he may, and (almost) ought to speak as they speak. To do as most do, is no answer. We are to do as God doth, and as the Word would have us speak and do. Some think to put off all with this, that it is but a protestation. *But a protestation!* Do we think to cry (*But*) at a protestation? There is, I confess, one main difference between a protestation and an oath, that we may lawfully protest by a creature, but without sin we cannot swear by a creature. Let us see this in that phrase, *Gen. 42. 15. By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.* Judah having occasion, *Gen. 43. 3.* to press these words of Joseph's oath, *The man did solemnly protest unto us;* so that it seems, those words

words *By the life of Pharaoh*, are interpreted by *Judas* to be a protestation; but this we leave to the censure of the Learned.

In the matter in hand, there is little (if any) difference, betwixt protesting and swearing. It is a sin to swear frivolously, and so it is to protest frivolously. A vain protestation comes to as much (for ought I know) as a vain oath. Whatsoever is more then *Yea, yea*, cometh of *that evil one*, saith Christ, *Matth. 5. 37.* that is, of the Devil; and as it comes of evil, so evil comes of it. *Let your Yea be yea, and your Nay nay, lest you fall into condemnation*, saith Saint James, *Chap. 5. 12.* So that more then *yea* or *nay* comes from the Devil, and brings to the Devil; and is not a protestation more then *yea* or *nay* as well as an oath? My meaning is not, that we should tie our selves superstitiously to those terms, neither doth it warrant us to swear *By yea, or by nay*; but we must see that we do consider before-hand what we say, and that we know things to be true ere we affirm them, and say (aye): To be false, ere we do deny them, and say (no): And that we should ordinarily content our selves with bare affirming or denying, ² *fearing all oaths*, all protestations in ordinary communication. What do these leave for themselves in greater matters, who will protest thus for every trifle? I would they that can, and do acquit themselves, and free their mouths from vain oaths, would also as much from foolish protestations. Oaths and protestations are

g Eccles.
9. 2.

Part 3. couzen germanes, and he that makes no care of the one, 'tis but a scruple that he makes of the other. Let us then away with petty oaths, made oaths. Swear not at all, that is, without cause, and often. Know and acknowledg that these oaths we now speak of, have a guilt in them above what we think of perhaps; that we sin in swearing vainly, and we sin in swearing thus [As true as I live,] because we use it frivolously, without cause or calling. Give it over, lest God give us over, be willing to be convinced, be willing to leave thy foolery in speaking, and then we shall be quickly convinced, and then there is a pardon ready for our folly herein. And what if we be long used unto it? Why? that's no answer, to plead custom: What? shall a thief steal, and then when he is brought to the bar, to say for himself, that he hath got such a custom, that he can never leave robbing? will this excuse him? will such a plea move the Judge to favor him? nothing less: (*Chrys. hom. 56. in Gen. 30.*) But 'tis a matter of comfort to us, if we have the wit and the grace with us, to break off an old and long custom, to cure an inveterate disease. What if all the Country do use it? It is the more for our comfort that we can stand alone, and walk alone with God.

Lastly, take heed we bridle our tongues in our passion; for then a man is not his own man. Other affections carry one power of the soul out of the way; but passion over-turns all: Anger (we see) rests not onely in the head, but

but in the *besome* of fools, Eccles. 7. 9. Thus we call Hangman, whom we know never hanged any man : ' Whore-son, whose mother we know to be very chaste : Thief, who to our knowledg did never steal. Dogs in a chafe bark at their own masters : So we in our passions let our tongues flie at our best friends. To sum and shut up all, We must see to our lips and words, that they be set on fire of heaven. Christ saith, That a man is *condemned by his words*, (*Matth. 12. 37.*) as though nothing did return into the condemnation of a man but his words; and indeed a mans most and worst sins be his words. The sin against the holy Ghost consists in word. The holy Ghost is more on the tongue then all the members else; as though a man were almost all tongue always : It is a little member, but a world of iniquity, *1am. 3.* Not a City or Country, but a world of iniquity. Rule the tongue, and rule all. *A man shall eat good by the fruits of his mouth, Prov. 13. 2.* He is a perfect man that can do it : And a Christian should (as all men in all mysteries else do) desire to be perfect in his faculty ; and that he cannot be but by ordering his tongue aright. For the tongue is a very moveable member, which is turned up and down without much labor, or much weariness, or any great difficulty. And again, man by his very nature is given to be speaking ; for man is (as before I shewed) a sociable creature, and without entercourse of speech and talk, the society of man with man cannot hold. Man hath

Part 3.

h & Sam.
26. 30.
Saul rag-
ed at
Jonathan,
as though
his wife
had bet
a whore,
and Jon-
than balt-
ard to
Davids
father.

1 Rom. 3.

Part 3.

k Psal.

14. 9.

& 38. 2.]

l Psal.

57. 8.

m Psal.

141. 3.

n Ecclef.

5. 2.

o Prov.

15. 4.

Ezek. 47.

12.

hath his tongue in his head to that end; and David calls his tongue ^a his glory: *'Awake my glory.* They do ill that say, words are but wind; such a wind they are, that without repentance will serve to blow a man to hell. We think that our tongues of all members are *our own*, Psal. 12. 4: Our eyes, ears, hands, feet are not our own to use them at our pleasure; but of all, our tongues are least of all our own. There is no one of our members but is unruly; but yet it is not for nothing that the tongue is said to be *an unruly member*, James 3. 8. All the member, when they sin, are set on fire of hell; but none like unto the tongue, none so much, none so often: And therefore we must learn to commit the government of our tongues unto the Lord, that he would set *aⁿ door before our lips*, and that he would keep the key, and be (as *'twere*) the porter to let out words at his pleasure, that our words may be but *'few*, no more then we can well justify; that we speak not unprofitably, but to purpose; that our words may be both *'food* to the weak to nourish the soul, *physick* to the sick in soul to cure the conscience; that he would put away swearing, lying, and equivocating, which is worse then lying. As *Abraham* in that he said *Sarah* was not his wife, did speak doubly; he did not speak out, and besides his tale he did dissemble. To equivocate, is upon the matter to lie and to dissemble too. Plain dealing (ay though it be in sinning) is a jewel, and double dealing is base: A tongue and a tongue is hateful

Part 3.

ful to God and man, a *monster* in grace and nature; and therefore be beforehand to keep our tongues from evil, and when we do over-lash, speaking foolishly or falsely, let's save all by confession and petition, seeking to the God of truth for pardon of our lies, and we shall have our pardon: we need not doubt of our pardon, sith truth it self hath made the promise. Have we spoken foolishly or falsely, and sinned with our words? Why ⁹ *take unto you words*. What words? Why words of confession, of humiliation, of petition, and the match is made, peace is concluded betwixt God and us. In the Law they offered a calf, and there followed atonement, let us offer up *the calves of our lips*, Hosea 14. 2. The lips made the breach, let our lips make up the breach again. And (*Psal. 85. 8.*) *God will speak peace to us*, always provided, that we return not again to the same or the like folly, in speaking we know not, or care not what. *Be perfect as our heavenly Father is perfect*, Matth. 5. 48. And perfect we are not till we do rule our tongues, but perfect we are when we do rule our tongues: Every other creature in his kinde doth, and we should labor after perfection. *So speak ye as they that must be judged by the Law of Liberty*, Jam. 2. 12.

p Daturus est, non fallit, quia veritas est qui promissit.
August. in Psal. 35.
q Hosea 14. 2.

r Jam. 3. 2

FINIS.

TENTATIONS:

Their } NATURE,
DANGER,
CURE.

BY

RICHARD CAPEL,

Sometimes Fellow of *Magdalen Colledge* in
OXFORD.

To which is added a Briefe Discourse, as touching
Restitution in the Case of *USURY*.

THE FOURTH EDITION,
Corrected and Enlarged by the AUTHOR, with
diverse Marginall Quotations, and usefull In-
terlines in the Body of the Book, & the whole
Works consisting of Three Parts
very usefull for these times. †

1 COR. 10. 13.

There hath no Temptation taken you, but such as is common to man: But God is
faithfull, who will not suffer you to be tempted above that you are able: but
will with the Temptation, also make a way to escape, that you may be able
to endure it.

LONDON,

Printed by T. B. for Iohn Barlet, and are to be
sold at his Shop near St. Dunstons Gate, at the
Signe of the Gilt-Cup.

1419.

1650.

sqb

TENTATIONS:

THEIR
DANGER
NATURE
CURE

RICHARD CATTEL,
Sometime Fellow of Magdalen College in
OXFORD.

To which is added a Brief Description
of the Author in the Preface.



The FORTH LIBRARY
Corrected and Enlarged by the Author, with
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from the Body of the Book & the whole
of the constitution of Three Parts
every useful & the times

These are the Questions and Answers, but they are not to be
used as a rule, but as a guide, and the Author's
will be the best, and the best, and the best, and the best,
to be used.

LONDON,
Printed by J. B. for John Baskin, and are to be
sold at his shop near St. Andrew's Gate, at the
Sign of the Ship-Cup.
1720.



TO
**THE RIGHT
 WORSHIPPVLL**

Sir **WILLIAM GUAR Knight** :

Grace and Peace from Iesus

CHRIST

Sir



Hose that desire God,
 and God will bauer, and so
 will godly men; God
 will be behind with any
 neither will be with
 you. You have done God
 much bauer (in purifyinge) such Lights in
 our Countrey. Ministers who both Do &
 Teach: They (as Christ hath it) shall be
 called great in the Kingdome of Hea-
 ven; and sustaine you. And so will godly
 men bauer you, both Ministers and Others:
 Ministers, because you have built us of our

(over)

1571

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1 Sam.
2.30.

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1571

THE EPISTLE

1 Luke 1.79.

1 Tim. 31.
James 5.20.

1 Mat. 5.14.

1 Isa. 55.2.

1 Joh. 6.55.
1 Luk. 10.18

1 Mat. 24.29.
1 Joh. 1.7.

1 Luk. 10.20

1 Joh. 1.7.
1 Pet. 4.8.

1 2 Tim. 3.39.
1 Joh. 10.79.
1 Ver. 28.9.
1 Luk. 22.31.

coat some Synagogues others (who had it not
been for you, might have sat in the Sha-
dow of Darkness and Death) for that they
now see best by their present mercie, what
was their former, and what would have been
their future Misery. To save one soule
from death it noted in the word to be an
honorable piece of service: How great
is your Honour and comfort then? to
whom God hath given an Heart and
means to set up sundry Lights for the sa-
ving of many soules, in many Families.
Now as God and God's People will honour
you for providing that which is Bread
indeed: So you must remember that the
rain will not fall down from Heaven
like lightning shud without some parts.
You do pluck down his Kingdom, and he
will pluck at you, and you must, and (I
hope) do provide for his assaults. All for
your safety, your Name being written in
Heaven (such of Satan's walks) you stand
sure, the Father holds, and the Sonne
holds, and none shall pluck you out of their
hands: But as touching your inward Qui-
et, by Gods Leave, Satan will take his
time to winnow you (not at Chasse) but at
wheat: Expect it, he will doe what he can
(and

DEDICATORY

(and be careful something) to interrupt
your Peace: He hath * so Peace himself,
and so he cannot abide (as I have it been
doe withall) that any should have any: He
doeth and did sit upon, and over the Lord
himself with the smoke of all the hevie
Tentation: And will be not, Dare he not,
let drive at us & finally, when we come to
have those * true Riches about us, and to
be in some spirituall strength, (which usu-
ally is in our later and more experienced
age) it is usuall that God should, and he
often doth suffer Satan, what to beat us
No! But yet to buffet us, as he did Saint
Paul. wherefore, after some great things
done to Gods honor, and Satan undoing,
we are then chiefest of all, to look for the
houre of Tentation, and to take the best
care we can, both for our Safety and Peace:
this is to fight, not so much with men,
nor with beasts, after the manner of men,
as with * Principalities and Powers: His
Armes are * fiery, and have sorrow e-
nough in them, to make the heart of a
Christian man to * stoupe: we are therefore,
all of us, by all means to furnish our selves
with such * Armes as may fit us in our se-
verall occasions. And now to helpe the
weaker

1 Tim. 3. 19.

1 Tim. 4. 7.

1 Tim. 4. 8.

1 Luk. 16. 11.

1 Heb. 5. 14.

1 Cor. 12. 7.

1 Eph. 6. 12.

1 Cor. 15. 12.

1 Eph. 6. 12.

1 Eph. 6. 16.

1 Pro. 11. 12.

1 Cor. 10. 13.

TO THE CHRISTIAN
READER

After the Angels left their
owne standing, they envied
ours, and out of envie be-
came both by office and
and practice Tempters,
that they might draw man from that
happy Communion with God, unto
that cursed condition with themselves,
And successe in this trade, hath made
them both assiduous and diligent, especi-
ally now, their time being but short.
And if neither the first or second *Adam*
could be free from their impudent At-
tackes; who then may look for exemp-
tion? the best must most of all look to
be set upon, as having most of Christ in
them, whom Satan hates most, and as
hoping by disheartning of them, to
soile others, as great trees fall not alone;

THE EPISTLE

no Age or ranke of Christians can be
 free: Beginners he labours to discou-
 rage, those that have made some pro-
 gresse, he raises against; those
 that are more perfect, he labours to un-
 dermine, by spirituall pride, and above
 all other times he is most busie, when
 we are weakest. Then he doubles and
 multiplies his forces, when he looks
 either to have all, or lose all. His course
 is either to tempt to sinne, or for sinne.
 To sinne, by presenting some seeming
 good, to draw us from the true good, he
 seeke some excellency besides God in
 the creature, and to this end he labours
 in the first place to shake our faith in
 the Word, thus he dealt with Adam,
 & thus he dealeth with all his posterity.
 And besides immediate suggestions, he
 commeth unto us by our dearest friends,
 as unto Christ, by Peter: so many
 tempters, so many Devils in that ill of-
 fice, though neither they, or we, are oft
 aware of it, the nearest friend of all
 our owne flesh, is the most dangerous
 traitor, and therefore most dangerous
 because most neer, more neer to us than
 the Devil himselfe, with which, if he
 had

had no intelligence nor his plot would
come to nothing; this building corre-
pondence with him; layeth in speile to
all danger; it is this inward besome e-
nemy, that doth us most mischiefe.
When Pharaoh (like another Zimry) had
killed his Master, ~~As an~~ the Tempos-
our, he laboured like Cain; to secure
himself, with building high walls, after
which, he heard a voice telling him, that
though he built his walls seven so high
yet sin within the walls would under-
mine all. Is it much of every particular
man, that if there were no Temptor
without, he would be a Temptor to
himself. It is that lust within us that
hath brought in this respect upon the
creature. It is that which makes blis-
sings to be snared with sin, all the cor-
ruption which is in the world is by lusts
which live in our besomes; and as we
chitophel, or Judas, by I do liars, be-
tray us; yea, often times our best
affections, and actions, Nature will con-
gle with our Zeal, and pious pride will
creep in, and saint our best performan-
ces, with some corruption. Hence it
is, that our life is a continually combat

31. 170. R
OR
Cedra.

2 Pet. 1. 4.

Rom. 16.

20.

Amos 3

+1.317 2

A Christian, so soon as New-borne, is borne a Souldier, and so continueth untill his Crowne be put upon him, in the meane time, our comfort is, that ere long, we shall be out of the reach of all temptation, the God of peace will tread downe Satan under our feet. A carnall mans life is nothing but a strengthening and feeding of his sinnes, fighting for that, which fighteth against his soules. Since Satan hath cast this seed of the Serpent into our soules, there is no sinne so prodigious, but some seed of it lurketh in our Nature, it should humble us to heare what sins are forbidden by ~~us~~, which if the Holy Ghost had not mentioned, we might have been ashamed to heare of, they are so dishonourable to our nature, the very hearing of the monstrous sinnes committed by men, given up of God, as it yeelds matter of thanks to God for preservation of us, so of humilitie, to see our common nature so abused, and so abused by Sinne and Sinne Nay, to catching a new nature of Sinne, that the mention of it, in stead of stirring hatred of it, often kindles Pande to a liking of it, the discoverie

A

of

of devillish policies and stratagems of
war, though in some respects to good
purpose, yet no better effect in some,
than to fashion their wits to the like
false practises, and the innocency of ma-
ny ariseth not from love of that which
is good, but from not knowing of that
which is evil.

And in nothing the sinfulness of sin
appears more than in this, that it hin-
dereth all graces, the knowledge of it
self, and it is once be knowne, it stur-
eth correction, and translation upon
others; sinne and suffering came into
the world together; In Saint Austins
time, it seems that there were some
that were not afraid to father their
temptations to sinne, upon him that ha-
reth it most, (God himselfe) whereas
God is only said to try, not to tempe.
Our adversaries are not far from impu-
ting this to God, who maintaineth con-
cupiscency, the Mother of all abomin-
tions, to be a condition of Nature, as
first created; onely kept in, by the bridle
of originall righteousness, that from
hence, they might the better maintain
those proud opinions of perfect fulfil-
ling

filling the Law, and mirroring thereby.
This moved Saint *Augustine* to say down the
true descent and pedigree of sin; we our
selves are both the Tempters, and the
tempted; as tempted, we might deserve
some pity; as tempters we deserve not
blame. In us there is both fire & matter
for fire to take hold on: Satan needs but
to blow, and oftentimes not that neither;
for many, if Concupiscence stirre not
up them, they will stirre up to Concu-
piscence. So long as the soule keepes
close to God, and his truth, it is safe;
so long as our way *light sheweth*; we are
free from the *snare of hell*. All the danger
first riseth, from letting our hearts loose
from God by infidelity; for then pre-
sently our heart is drawne away by some
seeming good, whereby we seek a fever-
ed excellency, and contentment out of
God, in whom it is only to be had. Af-
ter we have once forsaken God; God
forsakes us, leaving us in some degree,
to our selves, the worst guides that can
be; and thereupon, Satan joyntly forces
with us, setting upon us as a friend; un-
der our owne colours, he cannot but
miscarry, that hath a Picture for his
guide.

guide. This God suffereth to make us
better knowne to our selves; for by this
meanes corruption, that lay hid before,
is drawne out, and the deceitfulnesse of
sinne the better knowne; and so we are
put upon the daily practice of repent-
ance and mortification; and driven to
fly under the wings of Jesus Christ.
Were it not for temptations, we should
be concealed from our selves; our gra-
ces, as unexercised, would not be so
bright, the power of God should not
appeare; so in our *Weaknesse*, we would
not be so purifull and tender towards o-
thers; nor so jealous over our owne
hearts; nor so skillfull of Satans me-
thod and enterprises; we should not see
such a necessity of standing alwayes up-
on our guard; but though, by the over-
ruling power of God, they have this
good issue; yet that which is ill of it
selfe, is not to be ventured on, for the
good that cometh by accident. The
chiefe thing wherein one Christian dif-
fers from another is watchfulness, which
though it require most labour, yet it
bringeth most safety, and this best is so
farther safe, than watchfull, and not on-
ly

ly against him, but he said, which
 are the Gods of sinners and occasions
 which lead to sinners. The best of my
 resolution, spite of conscience, have
 been led into temptation, and by com-
 passion, know the sinners follow where
 sinne and temptation draw both under
 the same sinne. I will be wiser, we shall
 be no further secure from sinne, than
 we be, careful to shut temptation.
 And in this I every true should labour to
 well to trial and themselves, right to
 know what they stand in temptation, to
 them, what they may be in temptation or
 one, which is not in another. A person
 might look up to the smother of Sodom,
 though he might not, because that sight
 would work upon him, till he had
 it in his heart. And he said, as if a Chris-
 tian be not known, what he do on him
 himself, that any can prescribe him.
 And because God has such heart, in his
 mind, and can give him suspend to give
 way to temptation, in the world, move in
 especially in the world of those hands,
 whereby he gives the good Spirit to
 God, we give him right to let him
 out on his spirit, have he the holy spirit
 yf

fire up contrary gracious lustings in
 us, as a contrary principle. There is
 nothing of greater force, to make us
 out of Godly jealousy, *to stay always*
Thur daily working out our salvation; that
 God may delight to goe along with us,
 and be our shield; and not to leave us
 naked in the hands of Satan; but second
 his first Grace with a further degree, in
 temptations shall encrease; it is he
 that either removeth occasions, or fruit-
 rath our hearts against them, and giveth
 strength to prevaile over them; which
 gracious providence you cannot be too
 thankfull for; it is a great mercie;
 when temptations are not above the sup-
 ply of strength against them. This care-
 onely taken up the heart of those, who
 having the life of Christ begun in them,
 and his Nature Assumpt upon them, have
 felt how sweet communion and ac-
 quaintance with God in Christ, and how
 comfortable the dally walking with
 God is: there are wary of any thing that
 may draw away their hearts from God,
 and hinder their peace. And therefore
 they have temptations to *sinne*, as *sinne*
it selfe, and *sinne*, as *hell* it selfe; and
 *** hell

ball most of all, as being a state of eternal separation from all comfortable fellowship with God. A man is a stranger from the life of God, cannot resist temptation to sin, as it is a sin, because he never knew the beauty of holiness, but from the beauty of a civill life he may resist temptations to such sinnes as may weaken respect, and from love of his own quiet, may abstaine from those sinnes that will affright conscience. And the cause why civill men feel the lesse disturbance from temptations, is, because they are wholly under the power of temptation, till God awaken their heart. What danger they see not, they fear not, the strong man holds his possession in them, and is too wise, by rowling them out of their sleep to give them occasion of thought of *escape*. None more under the danger of temptation, than they that discern it not, they are Saram stales, taken by him, at his pleasure, whom Satan useth to draw others into the same snare; therefore Satan troubleth not them, nor himselfe about them; but a true Christian feares a temptation in every thing, his chiefe care is, that in what condition soever he

lled * * * be

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Reason will not serve in Temptations, so to speak,
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Ibid.

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Good Reader,

We entreated to take notice, that by an oversight the last 5 pages of the second part of the Temptation, and the short Treatise of Usury is not taken into the Table, so that you not are to reckon those folios in making use of the Table.

THE

TENTATIONS.

(NATURAL
TONE DANCE
& CO.)

THE
NATURAL
TONE
DANCE
&
CO.

1887
JAN 1
FEB 1
MAR 1
APR 1
MAY 1
JUN 1
JUL 1
AUG 1
SEP 1
OCT 1
NOV 1
DEC 1

Part 1.

Chap. 3.

i John 3. 8. The Devil sinneth from the beginning. His Lusts then that were in him, did draw him to work upon Eves and Adams free will to draw them aside. The Devil was an Angel, and then he had no Lust within him to draw him: no object without, being in heaven, where was nothing but all perfection: A Deep it is then to conceive, how sin came first into the Angels. That one great Angel (now Bezebub) did first fall, and then drew after him the rest, is like enough; but yet the question remains, how the first sin came into that Angel, for there was no defect within nor any without: I must first say that sin is a privation, an Obliviousness, no effect but a defect, and therefore we are not to trouble our selves to enquire after any proper and efficient cause, God cannot be a deficient cause, because there can be no defect in him, and therefore the defect must be in the Angel, and we must rest in the will of the Angel, who without motion from within, or any temptation from without, fell from his estate, & abode not in the truth, as Iulius phrase is, left his habitation voluntarily and maliciously, left it because he would leave it. The first sin or Lust was a sin then, whose cause was (such cause as a sin could have) not sin, for then the first sin could not be the first sin, if there were a sin the cause of that sin: and then again, we are where we were, and are left to enquire the cause of that sin: to which if we say sin, to have been the cause of that, then we may ask after the cause of that sin again.

Ex bonis
ita sunt
mala, non
ex bonis vo-
luntatibus
operamala,
sed ex bonis
naturis vo-
luntates
mala, Aug
l. 1. cont.
Iulian, c. 3
Iulius, c. 6
Iulius, c. 6

again, & so without end. Here then we must stop and say, that Ever sin and *Adam's* sin came not from any Lust within, but from an act of their own free will, drawn out by the temptation of the Devil, and of the Devil's first sin, no internal Lust, no external temper at all, was the cause, for there was neither; but we must say that of that sin, *sin* was not the cause, but the will of the Angel created good, but mutable and free; No good I confesse can be the univocal cause of any sin, but an equivocal cause; and accidental cause of sin good may be, for the will of the Angels good in it self was the cause, not by working neither, but by not working. *Adam* (to come to him) turning himself of himself from God: (God taking away his assisting and actual grace) I say, *Adam* did then put away from him his original righteousness, put out his own eyes, and so came in original sin, viz. this Lust, that ever after tempts all meer men that are tempted, by drawing them aside from good, and enticing them to evil. They dream then, who say that God took away original righteousness from *Adam*, and that he by an act of his will did not thrust it away: 'Tis safest to say (in the Scripture phrase) that he deprived himself, fell off from God, else we come too neer to make God some kind of author of his sin. Thus came in this Lust, the fewell of all sinfull tentations whatsoever.

What cause have we then to look about us, sith our righteousness within in the regene-

Part I.

Chap. 10.

d'vid Scot

Collat. 5.

In infinitum.

2. Centur.
Remonst.
in cap. 7.

1 Tim. v.
19 Hav-
ing faith
& a good
conscience
which
some ha-
ving (put
away)

Part I.
Chap. 1.

rate is very weak, and exceeding imperfect, our lusts strong, a world of sins lurking up and down in our souls.

CHAP. II. Of drawing aside.

Question is made, whether this first drawing of lust be sin: I say it is; for if lust be sin, then the effect of it must needs be sin. Evil may come out of good by accident, but out of sinne comes nothing but sin: Lust is sin and cause of sin, and of nothing but sin. Let it goe for a weak opinion of the Jesuits, who tell us of vicious things that are no sins: for *Baculus* (no babe) doth confesse, that God doth hate this concupiscence with a true hatred, but (forsooth) not redounding on the person in whom this lust is, as though that were not sin; and all that sin, which God hateth, God can hate nothing but what is against his nature and will, and whatever is against his nature and will is sin. Originall sin is properly sin, and to make it a sin, it is enough that it is voluntary in the will of *Adam*, so *Bonaventure*: Besides, as soon as ever we come to have the power to doe it, we doe all (while unregenerate) give a free consent to that sin and the motions of it, which *after-consent* makes the sinne in the guilt of it the more ours: we then have no excuse left but to cry *peccavi* and to fetch all from the sinne (as *David* did) in which we were conceived. In original sin lies a tacite consent (eminently) to all sin.

2 James

1. *Semin.*
2. *2. 1. 1. 1. 1. 1.*
3. *1. 1. 1. 1. 1. 1.*
4. *1. 1. 1. 1. 1. 1.*
5. *1. 1. 1. 1. 1. 1.*

Voluntate
Ad.
1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.

1. *1. 1. 1. 1. 1. 1.*

2. James makes this drawing aside to be a fruit of sin; 2. to be a sin; 3. to be a cause of sin; therefore these drawings aside are finnes.

3. They be sins whether we like them or dislike them, because they are against the Law of God.

Q. Whether there be ever some consent in the very first motions of sinne?

For that which is urged that there is no consent: I thinke there is some consent: as the offers of the understanding are quick, so the acts of the will are quick and sudden. I rather say that there is some sudden inchoate imperfect consent given to all motions that arise: that an *actual* sinne should be without all consent I cannot conceive; *Paul* did sinne against his judgement I confesse; for so hee meanes when he saith, he did that hee would not: But to speake in proper tearmes, hee neither did, no, nor could sinne, either without or against all motion, or any inclination of his will: *Paul* did sinne this sinne with his will, for else he would not doe it, it was an act of his will, and it is impossible to coast and force the will of man, though the consent makes it not properly a sinne, but rather our sinne to be imputed to us, yet I thinke there is no motion, no first thought that riseth out of our lust, but as the thought is, so the consent is: sudden, short, quick, and almost insensible: a consent such as it is then, even goes with our desires, and motions; but say that they were unconsented to, yet being a

Part I.

Chap. 1.

1. *Aliquid*

dicatur

luculentius

quia est ad

aliquid po-

cate probi-

tere, non ta-

men probi-

teretur. Et

primus mo-

tus dicitur

esse volun-

tarius. Ro-

mo. 7. 2. D.

41. Dub. 3.

1. Semper in

tentatione

carnis est a-

liquis con-

sensus. Dub.

1. 2. 3.

Diff. 1. 1.

1. Nam 11

We cannot

do any thing

(properly) a-

gainst our

will: but we

may doe ma-

ny things a-

gainst our

judgements.

Arist. Eth. 2.

7. c. 2. 13. c.

1. Scpt. 1. 3.

Di. 34. sect.

Ad. arg. ab-

solute nat-

ur vil-

liffe e-

Part I.
Chap. 1.

The first motions of sin forbidden in every Commandement.

might dutifully have thoughts of the thing forbidden him without sinne, but the difference is, that in him they could not have risen, as they doe in us on such a sudden, the sudden moving of the thinking power, proves that they come from an evill fume, and are not right: besides in *Adam* there might have been a perfect meditation of the naughtinesse of them, and lastly a true affection of perfect hatred of them, where as in the naturall man now, there is no hatred at all, in the most regenerate the hatred that is, is but in part: it cometh in nature ever, in time most an end after the motion: or if with it, yet that is not sufficient, in *Adam* it would have beene antecedent to and before the thought of his minde.

These drawings aside, (moving the powers of our soules out of the right place,) dislike we them as much as we can, they are sinne forbidden in all the Commandements of God; for look in what Commandement the finished sinne is forbidden, in the same Commandement is the first motion of that sinne forbidden also. Neither (in my minde) doe they distinguish the Commandements aright, who reserve these kinde of sinnes to the last Commandement. The lust *St. James* speaks of, is forbidden in all the ten Commandements; but these unconsented motions (as many call them) are the drawings aside of this lust, and therefore forbidden in every Commandement as Lust is.

All

The affirm-
ative of the
such com-
mandement,
is such a
prohibition
with our
owne choice,
as not to
desire ought
of our neigh-
bors, so not
for our mo-
ney, without
his consent.
Sicutto love
our neigh-
bour for de-
sires fully
on our self.
vid. Rom. of
divin. pub-
lished by Mr
Downan
lib. 1. c. 141

7 Hic (id
est præ-
cepto 10)
non pro-
hibetur an-
cilla pro
usu concu-
bina, & u-
su volun-
tatis, quia
sic prohibe-
tur probi-
bitur
qua probi-
bitur con-
cupiscencia
carnis sed
quantum
ad servi-
lium alium
& usum

All desires to a sinne are forbidden, where the sinne it self is forbidden, the only argument for that opinion worth the while is out of Rom. 7. 7. I had not known lust (saith Paul) except the law had said, *Thou shalt not lust*; that by Lust Paul here means a lust forbidden in one single commandement cannot be proved: but as the Law, that is the whole body and context of the Law, saith, *thou shalt not Lust*, that is, thou shalt not sinne, sinne and Lust being of the same extent: the word lust is as broad in extent, as the word sinne. The reason by which many think to carry it, is in my opinion very weak; Paul (say they) did know when he was a Pharisee, that Lusts con- sented unto were finnes; for the Philosophers and heathens, as blind as they were saw so much. But here Paul speaks of such a Lusting which Paul had not known, had he not known the Law, and therefore Paul takes the Law to forbid Lust without consent. Grant all this, and much is not made of it. That Paul did not know those first motions (before his conver- sion) to be sin is a truth, and that by the 7 Law too, such Lusts are forbidden, is as true. Doth it follow then, that by the Law forbidding such Lusts must be meant the tenth or one dis- tinct Commandement? Why may not the sense run thus, that Paul did not know that in any of the Commandements, such Lusts were forbidden at all; but now being made a convert, his eyes were so opened, that he now saw such Lusts to be forbidden in every com- mandement

mandement; at the first rising to Idolatry in the first Commandment, & sic in petris.

But now to answer all; I say that it is disputable, whether the Philosophers and Heathens did confesse Lusts consented unto, to be sinne, if of all Lusts, (which Gods Lawes do forbid,) I flatly deny: many went with them for vertues, as to lust after the burt of an enemy, is commended by the wisest, and purest of the heathens; and so in a world of instances, as a man may see in ² Aristotle, Plato, Seneca, and the rest. If of any Lusts and desires that go no further then a meere inward consent of the mind and will; Philosophers do rather deny such motions and affections, to be vices, except they swell and rage, putting still a difference betwixt passions and vices. But for Pauls case, it is not the like, he was no morall Philosopher, but a Pharisee, and I affirm it, that Paul did hold that inward motions consented unto (ever so much) were no finnes at all. 'Tis too late to say that nature moralized and generally enlightened, is able to find out such consented Lusts to be sins, for Paul was otherwise doctrinated, his judgement was carried another way; it being the constant ^a Tenet of the School of the Pharisees, to hold that the Law of God did only forbid the outward action, without having to do at all with any inward motion and affections whatsoever. This he learned at the feet of Gamaliel: He was a ^b Zelot among the Pharisees; and this was a case among the Pharisees received and believed by them all:

ibat

utilitatis
Armand
de bello
visu. tract.
2. 5. 128.
vid. Nanev
in 3. sent.
14. dub. 1.
2. Inimicos
ulcisci po-
tius quam
illis recon-
ciliari be-
nefium con-
setur Arist.
Rhet. 1. 2. 9
a Homo
sapere non
potest ap-
prehendere
veritatem
quia illa
sequitur
quibus est
assuetus e-
ducati enim
in scriptis
qua inter
ipsos mori-
funt: Sic
ut pra a-
more illa-
rum opini-
onum qui-
bus quis-
piam inun-
ditus est
ab illis di-
moveri ne-
queat Rab-
bi Maimon
cap. 31.

Part I.

Chap. 3.

e Confer

e. 8. Di. 4.

that the inward desires shal free and no way obligate by the Law of the Decalogue, give a man, what he sent and consent to them. In the motion thereof he would. This to have been the generall and constant opinion of the Pharisees made so plaine by Doctor Reynolds out of the fifth of Matthew that there is no denying it; and therefore it was Pauls religion to hold that deeds and acts only were finnes and not affections: and so we conclude, that Paul had not known any inward Lust whatsoever (albeit consented unto with a free consent, and liked of with a full delight) to have been sin had not the Law said, thou shalt not lust; and so for all this place of Pauls our assertion stands good; that in every commandment where the act of sinne is forbidden, there the motion of the same sin is forbidden; aye the first motion, this drawing aside spoken of by the Apostle Saint James.

CHAP. 3. Of the enticing of Lust.

After lust hath drawne us aside from God it doth entice us and woo us; the word signifies *baiting* us, as men do bait for fishes cozening sometimes the eye, sometimes the tast of the silly fish, so doth sinne use us, put on gulses and masks, making the sinne appear in another colour then it is. Thus our own Lust doth nibble at us with some delight, proposeth it to us under tearmes of pleasure

ΔΙΩΚΕΤΙ
1049.

pleasure, profit, honour; alluring us with the seeming sweetnesses that to our fancies and senses do appear to be in severall sins, and all to bring us to accept of the motion to sinne, and to finish it is to all it indeed; so means Saint Iohn: *Lust* I know doth work by force; but nothing so much as by enticing. Man is a creature guided by his will; and where will is, there constraint and violence prevails little, we love not to be forced (aye the worse because forced) and therefore our *Lust* doth go most an end the other way to work, to bring us on to sinne by licentious courses, lawcing us with a proposall of some seeming sweet nesse to be found in the doing of sinne, for then is sinne like to break our into act, when it hath gained consent within; and enticing is the likeliest way to woo: us to consent and assent to sinne the sin in question; sinne useth not to come against the haire, but when we are caught with the spiced pleasures of sinne; then we go aaine down the streame, and we give too free consent and allowance to sinne, when we are besotted with the deceits of sinne. Tis very often that we read in the Word of the cleanness of sin: and I do desire all Christians to beware, lest that their own hearts, (that is their own lusts) do not go beyond them with cunning; and get within them by some enticing sleight. For *Lust* is such an enticing harlot, as will undo the party en-
gled

Part. li.
Chap. 3.

*Unus pec-
catorum cum
delectabilis:
regnat si
amensoris,
August. in
Psal. 50.*

Part I.
Chap 3.

slam. 1. 16

Rom. 1.
21.

Gen. 9. 12
27.

glad for ever, and leave him nothing but shame and miserie, loocheeth him from his right mastery, and makes him a slave of slaves, evē to delight in his slavery, robs a man of his liberty, honesty, comfort, salvation & all. Go to God then, that he would be pleased to stand betwixt us and this cozener, that our conscience (having great advantage, in that it is within us,) may not cheat us with golden mountaines, and leave us in the lude a last. I mean not to enter into the description of the particular veins that sinne hath to entice us; Books are full of admirable matters about the detestfulnesse of sin; shewing how the heart first deceives us with colours, & whē we are once a doting after sin, then we joyn and deceive our hearts; using fallacious & specious Sophismes, to make our selves think that to be lawfull to day, whē we our selves held to be unlawfull but yesterday. I y etherfore day and night at God for wisdom, to prevent the stratagems of sin; by nature our imaginations are vain, our hearts are foolish, and willing to be deceived by fiene, little suspecting to find a Serpent and a Snake in the grassee of sin. Lust would allure us to pleasure it in the tents of Mrbeck, God will perswade and allure his to dwell in the tents of Sem; Only I must commend to the honest Christian, the two main treacheries of Lust to go beyond us. 1. Lust sits upon our upper part; and by probable reasons (to see to) strives to win our judgements, and in case a man look not well

Part. I.
Chap. 3.

to the matters. Lust will so blear his understanding with mists, that he shall thinke hee hath reason to be mad, and that there is great sense in sinning: Man being a reasonable creature, is apt to be carried by reason: and If lust can once bring us over with pretended reasons, why then the will is glad of the motion, the affections wait on the will, as on their Queene and Mistresse, and the sinne is like to be finished and bring forth death.

Against this we are to set the Word, and sith sin can shew no reason out of the Word; (say) My reason is corrupt, and I am onely for the Word. 2. Lust workes in our *inferiour* parts, and flatters our affections with plausible perswasions; and a man is soone taken by faire offers to satisfie his actions: they be quick and sudden, and it is hard to hold them in; and when the fume of sinne hath wound it selfe into the affections, it quickly creeps up into the very judgement, and eates out all faculty of discerning, and then good goes for euill, and euill for good. Watch we over our selves both wayes before-hand, in making head at the very first against these inticings of lust, lest both our reason and affections goe after sinne; a world of difficulties will come in, when wee are not onely to bring in our affections, but our judgement too: That Fort lost is not had againe with a Song; remember that we have not a novice in hand, but are to deale with an *Old man* which is corrupt according to the deceitfull lusts, so ^b *Paul*. Most dan-

A Morall
vice may
by conse-
quence de-
stroy an in-
tellectuall
habite: *Pe*
qui sciens
recte non fa-
cit, amittit
scire quod
rectum sit.
1. Aug. de
Nat. & gr.
c. 67.
b Ep. 4. 12

Part II.
Chap. 6.

Christ, my Jesus, my Saviour : I say, I must dye upon it, because these things are in and out of the Word : many scruples breake in, but dare any man, set it under his hand, that Jesus is not the Christ, that any else is the Saviour ? No. Are we not ready when we are at the worst in this tentation (if we be called) to subscribe with our hands to this proposition, *That Jesus borne of the Virgin Mary, was and is the Messiah, the Saviour of his people ?* Why then, downe with all oppositions and dubitations, dash them all out of countenance with this ; I doe beleeeve in Jesus Christ, because it is in the Word, the eye and hand of faith must do it, dye with this in our mouths (he is he) because the Word saith so : and I doe beleeeve it the rather, because Satan and lust cannot abide to hear of it. This helps to settle us that nothing can bring us to beleeeve in Christ but his spirit : in God one may, but in Christ one cannot, without the spirit and word of Christ. Hold we our selves then to the letter and tenor of the Gospell, and the tentation will blow away : faith workes strongest (at last) where reason is most against it, and we finde dying men doubt least of all about the Articles of Christ, and the principles of faith ; it being a received axiome in the Church of Christ, that faith workes best and clearest, when it workes alone, and it workes alone in things wherein reason saith (no) but the word of God saith (yea.) Thus much concerning the particulars in the first Table ;

CHAP.

How, and what sins of the second Table trouble the Conscience most; and Why more then sins of the first Table?

NOW followes to be treated of some chiefe of the second Table. The thing we must begin with is, that the pangs of conscience which arise out of sins in the second Table, are generally greater & stronger than of the first; and it is, because that there is lesse of the light and law of nature in us, of the worship of God, than of the duties of our neighbour; we have here a double sting, the spirituall conscience cries, and the naturall conscience cries; and when two come together to cry, that cry must needs be great: It is the better to maintaine order and discipline amongst men; that there is more of natures law in the things of men, than God, and a greater light to discerne those than these. The world must stand and hold in some quiet, till the period of it expire, which could not be, were it not for this bond and law of nature; and thus we have it, that in weaker Christians especially, greatest troubles of minde come from matters of the second table. And if you aske what the matters of the second Table be, which do most vex the conscience of a man, and doe prove the worst tentations; we answer, that men are usually most disquieted with

Part II.
Chap. 7.

E. Pro. 30. 17

E. Mat. 15. 4.
E. Mat. 23. 35.Conscience
is not simply
to be our
Rule.

E. Rom. 9. 19

with murder against the sixth, uncleanness, against the seventh, and theft, against the eighth Commandement. Disobedience to Parents and Authority, as it is first in the second table, so *ceteris paribus*, it is the greatest sin of the second Table and hath the sharpest punishment; the *Ravens of the Valleys* shall pick out their eyes, which is never set downe for a punishment of murder it selfe; we read not that he that is cholerick with his brother must dye; but he that, but *speakes evil* of father or mother, was a man of death by the word of God; but yet these cases doe not use to stagger the conscience most, (in the most) because it is not so flat against the light of Nature, neither are they held such heynous faults amongst men, and we use to judge too much of the greatnesse and foulnesse of sins by custome and the estimate of men, we doe account those the worst sins, not ever which the Word saith are the greatest sins; but such as amongst men in the time and place where we live, doe for the mighty sinnes, and trouble of conscience doe arise from our opinion and apprehension we have of things. Which by this way must teach us, not altogether to be led by the worke of our conscience; for conscience is blind in all unregenerate men, and in the best, if it is in part defiled and corrupt and imperfect, and therefore it is mistaken and cannot be our rule; and it is our sin, to set our conscience in the roome of the Word of God, when conscience speaks in the

Holy

My Ghost and according to the word, then it must be heard, else conscience doth sometimes complaine most of some things that are no sine at all; as we see in the Pharisee, who was troubled in minde, if he should chance to eate with ~~unlawfull~~ ^{unlawfull} ~~blinde~~, and through misprision and error, they thought they did God's good service, to kill Christ and his Apostles; and therefore we must not set up conscience too high; put it not in Gods place, but when it speaks for God and from God, and hath light enough to see what is what; then when it speaks out of the word, the conscience must be heard; God is ^{greater} ~~greater~~ ^{than our heart}, and therefore we must hold to him and to his Word; which onely is his Interpreter in this world: It concludes not then simply to say, My conscience tels me it is a sin, my conscience tels me I am not in Gods favor; But to return, we must know that those sins do trouble most, which doe most disturbe the society of men, for it is the naturall conscience that gives the heaviest blow; now there is most light and sight in the naturall conscience of man, in those matters which concerne humane societies of men; and so because Bloud, Lust and Theft doe undermine the state of man kinde, and cast all into confusion: hence is it that these sins make such a cry as they doe, and that not simply, because they are the greatest that be; nor for that they are most against the nature or will of God, but because they doe most hurt to men, & are most against the order and government

Part II.
Chap. 7.

Mat. 15. 2.
Mar. 7. 2.
1 Ioh. 16. 2.

mt Ioh. 3. 20

Part II.

Chap. 7.

ment of man-kinde: Before I descend to those particulars, I would have men to aske the question, whether their trouble be, because the temptation is *bad*, or *base*; or *bad and base* both.

1. If we be troubled onely because the sin is *base*, and brings with it, or after it, the shame of the world, then it is from sinne and pride that we are so vexed, and that is made a matter of conscience, which is wholly or chiefly a matter of selfe-respects; or if it be within our selves and secret, and yet out of a conceit of our selves, we are much afflicted that we should be hunted to doe, or drawn to act such and such vile and base corruptions or some dishonourable passions, then this is from spirituall pride, and all this is no true trouble of conscience at all; we may know whether it be thus or not, if that other sins as grosse and great in Gods sight, which have in them or after them no such shame, nature shames not at them, the world doth not cry shame of them, but rather (as many sinnes of profit and delight) are in credit in the world, and doe bring respect amongst men; now if we finde, that such sins doe passe without any such trouble: the conscience saith as much as nothing, though we be convinced that they are sins: (if thus) then the case is cleare, that it is a trouble which we make, and not which sin or God doth make. It is shame as shame, not sin as sin, that doth cause all this cry: is

is not for the sin, but for an effect of that we thus complaine.

2. If Bad and not Base, whether to the face of the world or to the naturall principles which are in us, then the troubles that we feel in the conscience are spirituall and sincere, they are for sin as sin, because it is naught, or rather, because it is forbidden by God, for many things have no moral naughtinesse in them, yet are sine, because they are forbidden by God: and if these things trouble the minde, such wounds come the right way, and God will cure them: as because we heare not the Word, receive not the Sacrament, which in the *distates* of nature were no sinnes, had not Gods written law bin, or for that we fall in the manner of doing duties: In a word, when we finde that the blow our conscience doth give us, is, because the fact is a fault, a thing forbidden by God: here the matter doth run right, and it is very conscience which moves in that case.

3. When Bad and Base both: the terror is great, and it proves an occasion of great humiliation and casting a man downe: we are so proud and high in our owne conceits, that base temptations which produce inward shame to the minde of a man, and (if they come a broad) outward shame and scorne amongst men, do mightily abase a man, and are an excellent cure for spirituall pride. Here wee shall finde a mixt passion working feares in the heart, and complaints in the conscience

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Chap. 7.

*Shame is not
properly prop-
erly prop-
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erly prop-*

of a man; for as the sin is Base, so it doth trouble, because it threatnes the wrath of God, and is accompanied many times with a fore-feeling of the wrath to come. As it is Base so it doth draw over the heart and conscience of a man an inward blushing and shame; and I may say it, that true Internall shame, making the conscience red againe with blushing testifies repentance more kindly than sorrow, for that this shame is the first effect which the accusation and condemnation of the conscience worketh in a man, arising out of the filthinesse of sin, whereas the other of sorrow and griefe comes in a second place and hath a great mixture of the punishment of sin in it. Again, this shame is not a legall sorrow but it is a welldis ingredient in true and godly sorrow: as *Julia* is humbled but not ashamed of sin in it's owne colours, he wanted a light within to make him vile in his owne eyes, and to shew him his sin in the deformity of it. A wicked man may grieve, but for this spirituall Intrinsicall shame, he is not in wicked men: we must note that an outward shame is in the unregenerate, when they have sinned some sin which the world doth point at; this is a shame before man, and there is some inward shame else, which wicked men do feele in themselves too, and that is in and for such sins as are against the law of nature, and such conviction as generall illumination and common graces do cause: here the heart will blush, but in such sins as are not knowne to be

be fins, but by the conviction of the spirit a
bare to shame, to have an heart as red as fire,
with a blushing before God, this is a good
thing and proper to the godly, and it is most,
when the fins are base: I thinke not that
there is any fin which is not base in it selfe,
but to us (and in comparifon) we use to name
some speciall fins, *base fins*; this is that shame
Paul meanes, what fruit have you in those
things whereof ye are now *ashamed*? Rom. 6:12
Ye are (*now*) which shewes that when, and
whilest they were in the state of nature they
were not ashamed of them: Well then, a wic-
ked man may grieve for sinne, because of the
punishment feared or felt, or both, because
there is wrath hanging over his head by an
haire, because sin lyes at the *door*; and here
are selfe-respects out of love and care to our
skin, because we would not be punished here,
or hereafter: But this shame we speake of, is
not because sin is punishable, but by reason
that it is *filthy*, it ariseth from the turpitude
of sin. And this is hearty to make a stand at
sin, because it is filthy and ugly. To be sham-
ed of some effects of sin, as *Adam* in his fall,
I meane at his *nakednesse*, is in wicked men:
but to have this *inward* shame in the consci-
ence, because of the innate filthinesse and tur-
pitude of sin; this is not in the wicked, nor in
their trouble of minde, and was in *Adam*, when
I say, there is not onely grieve for sin as *bad* as
punishable; as *bad*, respecting God, as *punish-
able*, respecting our selves; but also a shame in

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Chap. 7.

Speciall
fins are not
so base, as
carnall fins.

1. Because
they are, not
so common
to us with
Beasts.

2. Because
they doe not
so take away
the naturall
use of reason.

Againe 3. 2.
p. 144. a. 2. and
4. m. 6. p. 148
a. 4. 0.

Gen. 4. 7.

p. 144. m. 1.
2. a. 6. m. 1.
p. 144. m. 1.

Gen. 3. 7.

Gen. 3. 7.
p. 144. m. 1.
2. a. 6. m. 1.
p. 144. m. 1.

Part II.

Chap. 8.

Luk 18. 13

Psal 40. 12.

Psal 119. 175.

Psal 119. 175.

Psal 119. 175.

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Psal 119. 175.

Psal 119. 175.

Psal 119. 175.

Psal 119. 175.

the minde of a man that he cannot : *looke up* for blushing, then it is as it should be; and the pang of conscience which comes from this sorrow and shame, is many times very great, and this is a troublesome estate while it doth last, but it is not dangerous.

CHAP. VIII.

Of Theft.

TO apply the three sins I mentioned, *viz.* Theft, Vncleaneffe, Murther, doe finite home, partly because they be bad, and partly because they be base.

1. To begin with *Theft*, we must beware that we doe not filch the worth of a penny from any man, that which in our common notation is called theft, is more *base* than the great sin of Rapine, & Robbery, because that in rapine there is some *man-hood* and fortitude showed, such as it is : but in theft is nothing but a base minde; and because the law is so strict and flat against theerving; the name of a thiefe is *odious*, and it doth pay our hearts home, and there is very much trouble of minde, because men doe use to spit at this sin, and the reason is, rather because it is a *wrong* to man, than for that it is a *sin* against God : and sure we must see that we doe keepe cleane fingers, that by no kinde of unjust alienation,

alienation, we either take or keepe any thing from any body which in right is his: we all love to be truly and justly dealt with, and therefore nature it selfe, if it may be heard speake, will cry fye and shame upon a false finger. Because then it makes a breach into the *meum and tuum* of men (whom we see) rather, than for that it doth make a breach in the law of God (whom we see not) this sin doth clogge the consciences of men: What ever the full cause be, we finde that it doth pester the minde of man; and the conscience, held and hampered with a clog, is like a dis-tempered lock which no key will open: we must therefore (to keepe our conscience as free as may be) beware that we do not touch that which is anothers. But if we *have, doe, or shall*, what then? We must free our minds again by confession to God, & restitution to men. Here we see that a great cause why these same sins of *theft* do urge the conscience so much is, because of the wrong done to men (whom we see) in that as soone as ever we have made restitution, the minde begins to settle, and the heart to quiet it selfe presently. I know if we have meanes so to doe, we must give as a worke of charity, to expresse our thankfulness to God, a largesse to the poore too, as *Zachew* did: but the maine thing which quiets the conscience, is to restore, which is a worke of iustice, the other of Charity: this worke of making restitution to the party wronged, or to the poore in case of defect,

that

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Chap. 8.

that the party cannot be knowne or had, will
 fill the Alarm which the cry of unjustice
 raiseth in the consciences of men. And by
 the way we may note, that the very easie way
 the sinner findeth in murder and uncleannes are
 more dangerous to the peace of our consci-
 ences, &c., because that in them there is no
 possible place left for restitution (for who
 can restore to another his life or chastity?)
 But *here*, in adultery there is, and
 therefore there lies a faire way to wash all in
 this sin, which doth not in those. But yet
 there is a difficulty in getting out of this sin,
 which is not in many others. In most other
 sins, truly repent, and the sin is gon, but here
 we must repent, and besides *repent*, now to re-
 store is an hard lesson, it is come to be a se-
 cond nature in many of us to take all, and
 hold all when we have it in our fingers once,
 we can hardly part with any thing: there is
 an infinite desire in us to live (but not to
 live well) and we naturally thinke our life
 consists in our riches, and hence it is that we
 find as lieve part with our blood as with
 our *things*; sith then there is no true repenting
 of this sinne without restoring, and to restore
 is so much against the haire: my counsell is
 that men would forbear (under any colour)
 to touch that which is none of their owne, it
 is the *easiest* way as well as the *safest*, here be-
 ing so hard a taske to performe. *viz.* to re-
 store. Many in these cases would seeme to be
 willing to repent, but they cannot abide to

restore

refers; This concerns your great thirves, such as those that pick purses, under a colour they oppress, take all that comes, and as one saith, Psal. 73. 8. concerning oppressors they speak lustily, looke and talke bigly, like to many dissenters; and it must be lawfull because they do it, but no man must dare to aske them why they doe so; but one day the conscience will cleere up and tell them another tale, their mortuall will be to them as the gold of Tholouse, bane and poyson, then shall not serve, restore these must, all dye the death. Sith then this will prove so hard a lesson, lets be beforehand, and forbear that which hath but the appearance of oppression, for feare of the worst. The summe is, take nothing by force or fraud from any man: it sayes a great deal of horror, if we have, then let him that stole, repent of the sin, restore the damage, and steale no more.

CHAP. IX.

Of murder, chiefly of self-murder.

THE next shall be murder, a sinne that makes a foule and hellish noise in the conscience, in that it deprives a man of his life, (his best peece): I meane not to speake of murdering our enemies, or plaine killing any, as David did, to avoid shame or so. Temptations

Part II.

Chapter 9:

2, 5, 12-7.

7 PB-3245

The same is
demanded.

pour l'ensemble de la population.

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W. F. Job. 3. 15

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tations to this sin, are rare amongst the people of God: *David* for one, did it for once, and it did so cast him behinde-hand, that he came not fully to himselfe till about a year after, and then too, by the particular stroke of *Nathan* ministry; he himselfe was a Prophet and a rare Saint of God, yet he even lost himselfe for a great time; and *Nathan* being sent from God, was faine to goe about the bush, and at last to cloe with him; and so take him as he were by the throat, and say: *Thou art the man*; *David* had his fits of minde in all this space betwixt, he roared, he cried, by reason of the disquietnesse of his heart; his marrow was dried within him, he was like a chip or hearth; and therefore this sin by all meanes must be avoided, and the occasions and causes of it: It usually springs from anger and hatred, and these irascible passions must be mortified, and to mortifie them we must deny our selves in our reason, else we shall say, when we are provoked and abused, that we have reason to be angry; And to beat down hatred we must beware of envy, *Cain* killed *Abel* for nothing but envy; and the Scribes & Pharisees did what they did to Christ for very envy. Downe with these burning and provoking affections; and we are safe from the sin: But the tentations to murder, which follow many of the people of God are to murder ones selfe, or ones nearest friends, as parents, wife, children; the cause of this is diverse: In selfe-murder, that which makes way for this

hellish motion is discontent, arising for some sin, or from some heavy crosse; and when we are in this case, then because we have not faith to beleieve that it will ever be better; and are so full of pride, that because we cannot be as we would be, we therefore begin to thinke it is best not to be at all: We must then labour for faith, to beleieve that one day it will mend: if a sin, God will forgive it, if a crosse, God will remove it, and humility to be content to be any thing, tis no matter what, as long as we be out of hell; and then this temptation will away: and of all see that we despaire not; for he that is once out of hope, will desire to see the worst as soone as may be, and so leape into his owne death; as men ready to fall into a ditch, leape into it; somewhat (in their conceit) to relieue themselves. Hold out, be patient, waite, stand still, ^a and see the salvation of God; Satan did tempt the Lord Jesus to break his ^b neck; and are we better than our master? And when Moses, Eliab, Ionas, and others of the best sort of Saints, were in a fit of discontent, and grew weary of their lives, wishing for death, I doubt not but Satan gave a push at them, to dispatch and ease themselves of the present passion; by cutting off their owne dayes. Far be it from us then, to thinke that we are none of the Lords, because we are tempted or followed with such hideous temptations; or that sure we shall at last doe it; sith we are tempted long and often: No, no; thousands of Saints have gone thorow this

^a Exod. 4. 13^b Mat. 26.

temptation

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Chap: 9.

temptation: and have happily closed their eyes in peace: our lives are not our owne, the Lord gave them, and it lies not in us, to take away our own lives from our selves; our lives I say, are not our owne, and we neither might nor can without Gods permission take our lives away. Man in his life being so neere himselfe as his life is, and the consequent being of such danger, we must trust and hope that the Lord will hold our selves in life: I meane not to give any way to any in this sin, for though we see in the word that many of the godly have beene weary of their lives: yet in all the Word we read not of any godly man or woman that ever did it: few scape the temptation that live out their time: they are to follow Christ in that as in other temptations of Satan; but in all the Word, we read not of any of the generation of the just that ever did it: that God who kept them, will, if we look up to him, doe as much for us. A marvellous matter it is, serving much to humble us, that men who dare not thinke of taking away the life of another, should be so pestered with impulsions to stop their owne breath: but to settle the point, we will remove false means of ease, and set downe the true way to peace in this malady.

1. A false mean is for a man to yeeld too much to feares, so as to thinke to avoid the temptation, by declining, and not by resisting: some dare not carry a knife about them, or when their knife is cut, cast it from them, the

Rev. 1. 10
Chapter

is to yeeld too much to Satan: neither doubt
 it helpe the matter, but rather keepe the ten-
 tation in. I will not say what may be fit,
 when a man is subdu'd and held downe by
 Satan, herein weaknesse may dispence; but
 while a man is in the conflict, this is not the
 way: indeed if a man have a knife out about
 his occasions, perhaps it may do well to put it
 up, to put it out of sight, & so out of mind; but
 if a man have it in his hand, about his meals,
 or any other good use, then to put the knife
 up ere one hath done, out of their sight, is to
 faint and to come in too much to the Diuell;
 and though one doe finde some seeming ease
 for the instant; yet it is but like drinking
 cold Beere in the shaking of an Ague, the dis-
 ease will grow the worse after. Right so, Sa-
 tan will hold on his tentations with the great-
 er violence: The way to drive away our ten-
 tation; is to keepe our knives about us; and
 when out about some good and usefull im-
 ployment, by no meanes to put them up for
 feare; but to fight it out against Satan by set-
 ting the Word and Christ against him; and
 doe this a while, and we shall have peace: so
 others dare not come, or not abide in such or
 such a place, because there they use to be
 tempted to selfe-murther, but this is not the
 way: have we holinesse there, or have we not?
 If none, What make we there? Chiefly in the
 night or darke; If we have, then go thither;
 stay there out our time; the temptation will
 more fright us than hurt us; and it will we

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Chap. 9

• DC. 119. 63

• 12. 13.
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being settle us, that we shall have as much quietness as in any room elsifome in their beds, In the dead time of the night are assaulted, they rise, and thinke that the way; if they rise to sit themselves the better to pray, I say nothing to that, I rather commend it; but if we rise and avoid the bed and chamber for very feare, I like it not: it never helpes, the more we rise, the more we may, we shall never have done, rather we shall grow worse, and the temptation will grow upon us: what then? Lye still, looke to God, to his Word; in any hand yeeld not to the Divell: to flye the room, the bed, to call for candle, it is to flye from the Divell: we must abide by it, fight is out by faith, and Satan will flye from us, God would have us stand and with-stand, and it is best to beat the Divell in the selfe same place where Satan thinke to soile us: I am at prayer by my selfe, or meditating in a secret place within or without doors; I am filled with a fearefull thought that sure Satan is behinde me; what now? Doe not flye the place, go on, make an end, Satan cannot hurt: say, we quake every joynt of us, yet hold on, quake and pray, quake and meditate, and we shall make Satan quake and flye: neither is it good to be still looking behinde our as we walke alone, for it is a service and a kind of obeying the Divell; I meane when it is done by some hand of Satan, and not onely out of our own melancholy fancy, a man shall never have done; but stand our ground, out-look the Divell, say I am about a lawfull worke in my

right place, I will not turne my foot or face a-
side: for all the Devils in hell. Satan is the
Lords enemy, and God cannot take it well,
that we should doe any thing for feare of
him. Againe, I never goe over such or such a
bridge, but I am tempted to cast my selfe in,
and therefore I goe round about on the o-
ver the bridge. I run over, to be on the other
side quickly for very feare: alas the day, what
a miserable life is this? we must not thus
yeeld, but goe over, and not about: and goe
over, as we use to goe on the plaine ground,
and as others use to goe over the same bridge,
doe thus with a Christians heart. & after a time
or two, we shal be free from such horrors and
feares: else we shall hang in this misery per-
haps while we live, as we do now to goe over such
a bridge, but we must wate. O Cowards! There
be you thinke but tois: believe it, there is
more in it than you are aware of: it helpe-
against the Divell. It frees the heart of a man
from a world of vexing and disquieting
feares: So for our nearest and dearest friends
Satan doth sometimes pull at the people of
God, to lay violent hands on their wives, their
children, and that in the night: now the way
to helpe all, is not to doe as some doe, to rise,
to avoide the bed, the chamber, this is a kind
of base fearing and yeelding to the Divell: yet
still, stir not a foot, Satan is soonest vanquish-
ed, and our hearts best eased by resisting: so
for children, when we are assaulted with such
hideous tentations, many thinke so mend the

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Chap. 9.

infect by putting the children out of the
country, out of the house, out of sight & this is
but to kill. Their place is to be in the house
and rooms where we are; it is our duty to
have them much in our sight; it doth not
skin over the matter for us. (as you thinke
say) the best way is to stand so; and best off
garn in these temptations, our children stand-
ing by. Now here we must beware that we
doe not entertaine a moping conceit; as
though we did not love our wives, we did not
care for our children; and were without na-
turall affection; because we are haunted with
such monstrous motions. This proves indeed
that Satans temptations are unnatural, and
would produce most unnatural effects; this
proves that Satan cannot abide, that families
(the greatest works of all communities a-
mong men in Fellowship and Society) should
recount and be in any peace; this proves; that
if Satan might have his way, he would have
us all to be as he is, but so many pious men
there; first, of our best friends, and then of
our selves: It proves not that we love not our
friends; because of these motions; for a man
may be often assaulted to doe himself harme,
and yet he doth love himselfe, and tender his
owne good too for all that; and therefore a
man may well be a tender husband to a wife,
and a tender parent to a childe; for all these
Satanicall suggestions; for let any other
touch the least haire of our heads, and offer
the least hurt, to the worst and least member

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we have, we doe startle at it; and should any other person or thing come with any violence towards our children, we will step betwixt them and the blow, and even venter our own limbs or lives to be a meanes to save theirs; and we finde that such as are vexed with such sudden motions towards their children, are yet so tender over them, that they will scarce suffer the winde to blow upon them; are sick with them, when they are sick, reckon of no paine, no care for them, when in any danger, which shewes naturall affections to abound. A man is not to judge of the affections by the feeling motiō of them, nor by the stirring of them in his bowels; nor is he to judg at all by what he feels himselfe to be in the temptation, but by the effects: if there be such fruits which nothing produceth but love and affection, it is past all question that there is no such totall want and generall defect that way: We cannot abide to heare God evill spoken of, which shewes that our heart is towards him, albeit for the present we feele not our hearts and affections to move towards him, our affections are usually most deepe, when they run on without any noise; wherefore what ever Satan puts upon us, we must hold our owne: That for all him & his temptations, & those impulsions of Originall sin, we doe love our selves, our third and second selves full dearly, and would be full loath to suffer any wrong to be done to them.

2. The true and right measures of helpe in
thel.

Part II.
Chap. 2.

these bloody tentations are, First, to labour to be contented with our selves, the peace we have, the comfort we have, the health we have, the meanes we have, and (considering what we doe deserve) to blesse God that it is no worse with us. A cheerfull heart is not subject to such malicious motions of the Divell; he useth to worke on a man whom he takes to be discontented. We are alone thinking on heaven by some Well-side, he seeing us alone, taking us to be there in some discontented moode, thrusts at us with a temptation to cast our selves into the water: here runne not away, walke on still, proceed in good meditations, thrust away these thoughts that are put in by the Divell; and know that our Originall sin is the receiver worse than the theefe. 2. Humble for that we carry about with us, such a corrupt heart, as well on such occasions take thought of discontent; it is our proud flesh that will not sit downe under heavy crosse; and because we have not all we would have, and cannot be that we would be, we care not to be at all: we must have as others have, else we fall a powting presently: we must learne to be thankfull for any life, downe with the proud humour, be not high minded, these thunders and lighnings of tentations are to fright us, and by such feare to bring us to walke humbly before the Lord. 3. See what sin we are in, if in with any, that is a true cause of deepe discontent: repent of that, doe the contray duty; sin is the proper cause,

Part II.
Chap. 9.

cause, not the crosse which makes us weary of our lives; Satan sets our eyes onely on the crosse, for he knowes, it is out of our reach to remove that; but indeed it is some sin that doth pinch us, and put a sting into the affliction, and we have it in our hands by repentance to remove the sin, and the crosse will remove it selfe: Goe to God to find out the sin for us, and away with that, if there be any; and then (as when the tooth is once drawne) we shall finde ease and peace presently; if we be not weary of sin, it is but fit, we should be made to be weary of our selves; If *no sin*, then know, it is to humble us, and to fit us for some great peece of service that the Lord meanes to imploy us in. Waite and joyne with the temptation, to rend the heart, to bring the minde low, and then it will be gone. 4. See whether we doe not abuse God and our selves in our wives and children; perhaps, we dote upon them, make so many Gods of them; and if so, then it is reason that they should by this temptation be made bitter unto us; that we may learne to *love wives and children as though we had none at all*; or if otherwise we sin against God in them or for them, let this goe for the cause, why Satan is set on us, and let on us, with such killing suggestions, that we may be corrected in the very thing wherein we have offended. 5. That which must hit it on the head and doe the deed it selfe, is to get it off by prayer, by a fast, (if need be) and by the Word. There are some which

et Cor. 7.39

Part II
Chap. 9.

which will not off but by prayer and fastings; but there are none so terrible, so strong, but prayer and fasting will give us ease and comfort against them: but the matter must be sanctified to us by the Word; we must bring Scripture, not reason. To tell Satan or our selves of the *sin*, of the *danger*, to us, to ours, will not doe the deed: that which will worke the worke, is to set the word of commandment, of promise, of the threatening against the power of Satan, I shall sin if I doe, I shall offend God: It is written, *thou shalt not kill*; if not an enemy, then much lesse my selfe. Love to mine enemy is the reason, why I must not murder him; love doth begin at home, and it runs warmest in mine owne veines, in mine owne bosome, and therefore I will not lay hand on my selfe, I shall dye the death if I doe. The word and prayer will fright him away; sin and Satan care for nothing, feare nothing (in comparison) but the word: they are the Ordinances and the ² power of God; and by his might, doe extinguish all the fiery darts of the Divell. 6. Never thinks of making any mends or satisfaction, by destroying thy selfe for any sin: perhaps *Judas* thought by killing himselfe to make some amends for his horrible murder committed against the person and life of Christ Jesus; Satan never doth a man more hurt, than when he comes *preaching*, and sets upon us with holy ends; that because we have done this or that grand offence & abuse to God; that there-
fore

/Rom. 1. 16

Aug. Com.
Gend. 1. 2.
c. 27.

Part II.
Chapter 1.

fore we are to pacifie him or to satisfie him, by sacrificing of our selves. This corrupt Divinity growes in our Sells, as we see by those, who fetch their pennyworth as they thinke out of themselves, by a whipping themselves; a mad part it is for a man to thinke that by committing murder, or (the greatest of all murders upon himselfe) to make any amends for his sinfull life; and yet so foolish doth the Divell make some men. Beware of this deceit; fire is not put out with fire; no satisfaction can possibly be made but by the blood of the Lamb, that holy Lamb Christ Jesus: and I would have men beware how they plead for such as draw their owne blood, because thereby they doe make way for Satan, to push hard on the consciences of weak Christians, by bearing them in hand, that they may ease themselves of some present horrors by killing themselves, and yet be saved in heaven for all this; such cases perhaps may possibly be (by repenting after the stroke) but for man to plead for such, to exempt them out of the rule, may make soule worke for Satan, to play upon the weaknesse of many poore Christians soules; I know no medicine (next to the Word and prayer) of better use to hold such mens hands from their owne lives, than stare of being damned in hell: an indirect plea it is, for a man to speake for such, and full of danger; some thinke thereby to ease perplexed consciences, but it is the ready way to perplex the

g 1 Kin. 18.
28

conscience
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sinner
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CHAP. X.

Part I.
Chapter 10.

Of lusts of uncleannesse in generall, and why they burden the conscience so much.

TH E last is the lusts of uncleannesse, which doe presse upon the conscience at much, if not more than any, because they are very sensuall and of a brutish nature; deprive a man not onely of religion, but of the free use of reason, are many of them committed with and upon another, and so a second person is brought within the guilt, as also by reason of the concomitant fleshly delight, for they are acted with very great willingnesse: and when many of them are done, though nature it self say (No to them) they are done with very much wilfullnesse: and now, where much will is, there is much guilt, where much guilt is, there is much horror: and then againe, because these lusts doe prevent the order and course of man-kinde, irregulating the right succession of families; and in the points of adultery, and that kinde of bastardy, it doth put in a strange bird to inherit the nest, and weare away the feathers, which is unspeakable theft, and to be confessed in some acts of the adulteresses, lest sometimes to her soule adultery she adde horrible theft, that the child of a stranger carry not away the goods or lands of the family. These and many other concurrent or consequent absurdities doe make this sin

cry

*It Capitulum
si solum dicitur
esse offensa
conscientie
rationis per se
sine peccato
contra naturam
— ita
quodammodo
dicitur non esse
offensa conscientie
sed contra naturam
— ita
quodammodo
dicitur non esse
offensa conscientie
sed contra naturam
— ita
quodammodo
dicitur non esse
offensa conscientie
sed contra naturam*

also Joh. 8. 4
Taken in adultery, is
the very act.
The word translated
(act) is
ἐμωρ-
φω. *It is the
plea, per-
haps to hide
mate the
great theft
which is in
a adultery.*

Part II.

Chapter 10.

Mat. 22.

49

Psa. 20.

Psa. 3. 14.

cry aloud; and it hath a speciall measure and order of uncleanness above any sin else. All sins are unclean, and Satan is an *unclean spirit*, but there is something in it, why the Apostle is so distinct, as to call this sin above all other *the lust of uncleanness*. Great care and diligence is to be used to hold these lusts off. They are in their Originall appointed to preserve the species of mankind: and as hunger is a potent desire, it being ordained to preserve the person of man in the individual, so much more these motions are violent & mighty, being made to make good the succession & propagation of the whole kind of man: mighty they are when they runne in the right channell; but if we suffer them to take a wrong bias, and to fall into unlawfull courses, where also Satan drives them on, how then doe they beare downe all? They cast a man into such a subjection, and (as I may call it) voluntary compulsion, that the Apostle saith *such cannot cease to sin*. Again, I must borrow leave to put in this, that we are the rather to take heed of these pollutions, because when we are in once (by reason of the great sense of guilt they carry with them, in that they lie in the face of both spirituall and naturall conscience at once) they bring men to great terrors and inward horrors, making men beleeve that there is no hope of such; and from thence, men run upon the rocks of self-murthering temptations; and more, I thinke, have made themselves away out of inward

fear

feares arising from some unclerne pranks, than for any one thing else: and the cause hereof, is, because that these lusts bring great shame amongst men if once out; but the maine is, because they carry with them great inward shame, not onely spiritual betwixt God and ones selfe, but naturall, betwixt a man and himselfe; as we see in those actions of this nature where they are done without sin, yet there is a kinde of a naturall shame. And now because there is such a shame of all sorts, men are wondrous loth to let any man know what the matter is that troubles them. And in the temptation of self-killing, if a man keep the core to himselfe, he is in great danger; but if a man doe once out with it, after he hath bene with God, and it will not doe: I say, if then one doe out with all, to a wise and a trusty friend, *that he is in the temptation of murdering himselfe, and the cause to be some foul unclean pollution;* why then one would wonder, up on what a sudden the heart will feel ease, and the cure is as good as done. But now because there is such shame, and we are loth to out with it, *that we have bene unclean;* and the burning fire will hardly quench except one breake up the Boile, and vent the corruption, by opening all our minde, to some godly friend, upon these considerations, I propose it as an excellent peece of counsell to all, to beware of the lusts of uncleanness; the sin is great, the consequence greater.

Moreover, this is a great matter in it too,
that

10. *Of unclerne
actions, how
they are
to be
avoided.*

Part II.
Chap. 10.

that we doe grow into troubles of minde for sin, according as we doe apprehend them in the greatest of them; and we doe conceive much of the greatnesse of sin, according as the opinion and judgement of the world goes. These are not (in our apprehension) ever the greatest sins, which the word saith are: but which are most out of request with the world. Now this lust of uncleanness is a great eye-sore amongst men; it is so rated as by many men, as though God had made but onely the seventh Commandment; whereas covetousnesse & pride far greater sins in themselves (take them *precisely*) are not so esteemed amongst men, no nor amongst common Christians. A man may go for a famous Christian, and yet be extreame covetous, as we see in *Isa*: but if he be a man given to uncleanness, it is a sin so out of all credit, that a man who is, and is knowne to be infected with it, cannot amongst men in their opinion goe for a good Christian; and now because the world doth hoot at this sin, we are apt to tind exceedingly in our consciences; when we are overtaken in this uncleane passion; and to grow towards a *bloody* conclusion, as though the sin had in it that greatnesse, that there were now no hope of us. And this may well goe for anothe usefull consideration, to move us by all meanes to keepe from the lust of uncleanness. And lastly, the sinne many times weakens the body, and pines away that darkens ones senses, shortens ones life, and

Pro. 5.12.
7.26.31.3.

Part I.
Chap. 20.

1 Pet. 3. 11

Pro. 9. 7

1 Pet. 5. 11

1 Pet. 3. 11

(1 Pet. 3. 11)

1 Pet. 3. 11

It then comes in a huge cry, that we have roo-
ted away our life: are guilty of hastning our
owne death, and much adoe there is to quiet
the storme which comes in this way: *W here-
fore for this cause also abstaine from fleshy lusts.* We
see then that it leaues the greater brand on the
conscience, because of the *dishonour* and *blot*
of this sin, as well as by reason of the *dishonesty*
of it, as also for that there is a degree of un-
cleannes in this sin, over there is in any else;
which foulenesse, the heart of man doth rise
against: and this cannot but touch us with
some degree of terror also; and that this sin
doth carry some speciall staine of dishonour
with it, read it in *Solomon*. *A wound and dis-
honour shall be get, and his reproach shall not be wiped
away.* And in *Paul*: *Who calls chastity a mean
honour?* Upon these grounds and conside-
rations it was that Saint Peter saith, *That
fleshy lusts doe warre against the soule.* These are
the diuels Captaines, and doe (meaning to
kill us) smite at the head, war against the soule:
other lusts doe war against the soule too; but
there is some speciall matter in it, that these
fleshy lusts are said to warre against the soule:
shall I say, that it is, because that though o-
ther lusts doe warre as much against the grace
of the soule: yet there is not any that do war
more, no, nor in some respects so much a-
gainst the peace of the soule; and therefore in
Peter's words we are to be beleached (of all
lusts) to abstaine from fleshy lusts.

Part I is
Chapt. 10

CHAP. XI.

Sec. 1 of Self Pollution.

WE E will now enter into a particular discovery of such (special) branches as may make the matter the plainer. Lists of uncleannesse are committed either : First, with ones selfe : Secondly, with others. First, we will begin with those committed with ones selfe, which are greater in themselves (abstract them from all other circumstances) than with any other ; as selfe-murther is worse than the murder of another, so in any of it selfe, this sin is worse than polluting of another. For the rule is, that the sin that doth break the order of love most is the worst, as being the keeping of the Commandment, I must not defile my neighbour, because I am to love my neighbours chastity ; but am to love my selfe and mine owne chastity, before the chastity of any else ; and this is a foule sin much against nature, and therefore the worse, of the more unnaturall the sin is, the greater the guilt is still in that respect ; and whereas it is thought that there is not the wrong in it, as it is in taking away the chastity of another : I urge it, that there is most wrong when a man doth wrong himselfe ; and as the theft doth in the candle, so these selfe-damments doe rot and weaken the body, by the

2. *Alchimy*
Timoribus
a concione
recondita
compendio ab-
struere in-
fidelitate in
fidelitate,
P. Numer.
Manual. ca.
6. Dilectus
concordia
cultus. E-
tiam prolixus
Gulielm. de
off. lib. 5.
3 Do Paul.
2 Cor. 6. 18.
significans
Fornicatione
ita that it is
against our
(own body)
Phil. Epim.
Parab. in
1 Cor. 6. 18.

curse of God exceedingly. Besides (as in all such inordinate practices) there is a secret kinde of murther; what if not in the intention of the doer, yet in the condition of the thing done, wherefore God is much displeased with these kinde of sinners; they are execrable in his sight; pay the conscience home when they are set before us in their true & right colours, make people unfit for marriage without the great mercy of God: ever after I could wish people to marry on ever so poore terms, rather than to fall into such illiterate, darke, and abominable practices, which doe grieves the very principles of nature: (say) let the worst come that can, for outward things, it is better to be burnt in hell, I will trust to God, I will follow him; he that feeds the Ravens he will provide; I will rather bring trouble on the outward man, than on the soule: it is wisdom to looke to the soule what ever becomer of the body: whatsoever comes, it cannot be worse than sin; nay, whatsoever it be, it cannot be bad with us so long as we obey. For howsoever there may be some difference of Estate in the generall, yet sure it is, that is the best for us in the particular, which God calls us unto, there lies our peace, our joy, our comfort.

Part I.
Chap. 12.Lev. 18.23.
20.15.Lev. 18.23.
20.15.C. 12. 1.
12. 2.
12. 3.
12. 4.
12. 5.
12. 6.
12. 7.
12. 8.
12. 9.
12. 10.d. Prope-
tandis fa-
pianis nobis
ne hantam
fuerunt a se
tempore quo
carnaliter
commiserunt
Majorem.
Alia Nov.
par. 3. c. 49.
Chomachus
cibiles, canes
si ferre canes
et videtur,
flatio vul-
tem averte-
bat. Milan.
de hist. var.

Script. II. Of Beastiality.

WITH others, and here come many
kinds: we will begin with the worst
first, and that is *Beastiality*, forbidden in the
Word, and therefore our corrupt nature, and
originall sin is capable of it, and when once in,
too too prone unto it. The worst thing, when
the law of nature is suppressed yeeld strong
delight (such as it is) this must be looked unto,
it turnes man into a very beast, makes a man
member of a brute creature: a sin that man
would soone fall into, if the Lord should let
sin and Satan alone with him: what one man
doth, that another may possibly doe, we being
all of the same masse and cloth. And that
since the law was given, some men have run
upon this horrible abomination: Stories, and
experience, and laws, have shewed and doe
show: wherefore by all meanes this foule cor-
ruption must be avoided: over-familiar
usage of any brute creature is to be abhorred.
And the Jewish Doctors doe charge their
noyces, by no meanes to feed their eyes with
staring on the generation of beasts for fear
of the worst. It is a pit, out of which those few
that doe fall into it doe hardly recover: it is
like a winter-plague, some doe recover, but in
comparison of those that perish, a poore few.
Yet here is some place left for comfort.

Galat.

ainst the worst, that some doe come to themselves againe, and what one doth doe, that another may doe, repentance will doe the dead in all against all sins, there lies no exception against possibility of repenting, no not of this *brasty* kinne, there be some diuellsish lies more: of whom some have bin sick and yet healed, and when this sinner feelles his disease he grieues to the purpose, grows mighty bafe and humble, opens his heart wide, and is many times filled with much humility, carries the fence off it to his grave, liues and dies after this a very penitentie. Hard it is to come out, therefore take heed, and beware, and it is so loathsome a sin that he that takes any heed is like to stand free, tis an advantage that our light of nature is so much against it.

Sect. III.

Of Sodomy.

THE next is Sodomy. *Iud. v. 7.* *Age* after strange flesh: not onely strange in the law of God, as in fornication it is, but strange in nature: a sin which our law of nature hath no great minde unto at first, but if our corrupt lust, our originall sin be let out, we see how it carries too many after this abomination. God would never have forbidden it in the law, but that our nature is sub-

Lev. 18. 22

Part II.
Chap. 11.

130 Jude. 19

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daughters, a

Virgin.

and it is

Sod. 11.

Gen. 19.

Gen. 19.

Gen. 19.

Gen. 19.

Gen. 19.

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Gen. 19.

Gen. 19.

Gen. 19.

See to it: we see how it did over-run Sodom and Gomorrah; when it once takes, how doth the sin-full flesh of man runne after it? The daughters were young, fresh, and maides too; and yet they would not serve, they must have the men. And Rom. 1. They forsooke the naturall use of the women; therefore it is spoken of such as had wives, else how could it be said that they forsooke the naturall use of the women? Also it is said, that such did burn or seald, and not onely men with men, working that which is unseemly, but women also when given up to this unnatural passe, doe as Paul said, change the naturall use into that which is against nature; that is, against nature, that posterity, which is natures end, is utterly lost by it; and such as are acquainted with Stories and Poets, know that this sin hath bene too-much in many Nations. And many particular persons have doted wonderfully after this preposterous lust, and have taken more brutish and hellish delight in it, than in those passions which are according to nature. This then must be avoided by all meanes, and all occasions of it warily eschewed; the sin is great, it is a corrupting and a rotting of the very rudiments of nature; and in all things, looke what corrupts the foundation and principle of things must needs be worst. The punishment was great in that utter overthrow of Sodom: In the Deluge, water from heaven drowns here, as in their sin, they had over-turned the law of

g. Eras iustis
quodam re-

of nature: so, in their punishment, there was an inversion of the course of nature; for not water, but fire came from heaven and burned them, whose lusts were thus set on fire of hell. It is used as a type of hell, it is a crying sin. The cry of Sodom and Gomorrah is great, Gen. 19. 20. There is no fire, but hath a voice; but this amongst many, and above most other sins hath a loud and a crying voice, it is heard to heaven, it hath a loud mouth to accuse, which cry, is nothing: else but the guilt of conscience; and the justice of God, the conscience being full of wrath, and ready to accuse, and God to hear. As a man through impotency, is drawn to execute justice against his minde, so this sin doth to put God to it, that he must needs proceed, except we come with hearty repentance (he) cannot rest, nor be just, till he have sorely and sharply punished it. The thing I urge concerning this sin and the guilt is so great, and will make such a noise in the conscience, is, by all means, to keepe from the sin and from all spurs of it, to shun all occasions of it; to take heed of that which Quintilian puts off in a School-Mr. with this: (It is too much which is understood) and he is so strict this way, that he will not have bigger and lesser youths sit much together. We may see what wrought Sodom to this sin; Idleness, pride, fulnesse of bread; these must be heedfully avoided; and such sins as we read Rom. 1. were in the justice of God punished

Part II.

Chap 10

tributio hic
qui naturae
subvertunt
leges, etc.

Chrys. ser. de Adam, Sodomitis: see the phrase

Luk. 17. 29.
It rained fire
& brimstone
not (was not)

1. **Water**
 2. **Gravel**
 3. **Permeable**
 4. **Clay**

quas a terra
ascendit ad
cubum, Sab.
de Gub. Dei

L.1.
i Misericor-
dia mea sus-
cet ut par-

can, fed to-
men percate-
rum clamor
cuius ut in-

h O fuge te
seruare pat-

re turbat:
Nunc causam
iusti, semper

Παρθένος
ἐν μόνον

၈၅၃၈၁၇ ၈၈-
၀၇၅၈၁၀၇
၂၅၂၄၃.၂၈၀

1 Que quatuor
sunt crimines
vel hinc in-
colligi possunt

und & re-
sulten für
interd. und
S. 1. 1. 1.

Part II.

Chap. 11.

1 Cor. 7.

with: & by this passion of dishonour: we must be thankfull to God, for the light we have; and in some measure, walke according to the truth we see. They made God like a four-footed beast; and God gave them up to a sin, which did abase them into a worse condition than of beasts; and for such as are unmarried and have not the gift, and by the use of all the meanes cannot get it; such must know, that it is better to marry than to burne (burning consumes all): and if they will rather burne than marry, they are in a foule way to fall into this scalding sin; which sin if they commit, brings with it a world of misery; and after when such shall happen to marry, by the just hand of God they are suffered, for a punishment of the former wickednesse, to forsake (as Paul saith) the naturall use, and run into that which is unnaturall, and these are most monstrous lusts. Luke 17. 17. In the daies of Noab (saith the text) they did eate they dranke, they married and but ver. 28. we read, that in the daies of Lot, they did eate, they dranke, but it is not said (they married) in Lots daies to shew that Sodomites care not much for marriage. When all is done, by way of preparation and disposition of our hearts and thoughts, against these corruptions; that which will save us from the staine of these filthy puddles, must be the pure and holy Word of God. Set the Word against the sin, and the sin is laid; set the Word against Satan in this his tentation, and Satan cannot abide

bide by it: Satan can no more abide the light of the Word, than an Owle can the shining of the Sun: say, I must not doe it, I may not, I dare not, it is forbidden in such a place, and againe, in such a place: It is called, not onely a sinne, but which shewes an height of sinning (^a *abomination*) both of them have committed *abomination*, saith the text. The punishment of it by Gods owne Law, was death, no lesse than death, present death: they shall surely be ^o put to death, their blood shall be upon them: and the law was flat and peremptory, that no ^r Sodomite must be amongst the sons of Israel: and in that never the like reformation, *Ishab* brake downe the houses of the Sodomites which were by the house of the Lord, 2 Kings 23. 7. ¹ 4/4 the father, and *Ishab* the son, had swept away those unclean nests in their dayes: but we see they grew on againe, till *Ishab* came and made a full purgation. These and such other places, show that this sin is strongly forbidden, and severely punished to which adde the wrath of God on such in hell, 3 Cor. 6. These are the best medicines that be, which being rightly used and applied, doe ever doe the cure. Next, to provide against the worst: say a man be sinner in this great wickednesse, yet he must not run away from his father, that will marre all. There be I know degrees in this sin, but say it be at the worst, yet there is mercy with God, repentance will make it up againe: it is good to make all haste to returne, sith ^r *cast*

vionnesse

Part II.
Chap. 11:

Lev. 18. 22
Lev. 18. 23
Lev. 18. 24
Lev. 18. 25
Lev. 18. 26
Lev. 18. 27
Lev. 18. 28
Lev. 18. 29
Lev. 18. 30
Lev. 18. 31
Lev. 18. 32
Lev. 18. 33
Lev. 18. 34
Lev. 18. 35
Lev. 18. 36
Lev. 18. 37
Lev. 18. 38
Lev. 18. 39
Lev. 18. 40
Lev. 18. 41
Lev. 18. 42
Lev. 18. 43
Lev. 18. 44
Lev. 18. 45
Lev. 18. 46
Lev. 18. 47
Lev. 18. 48
Lev. 18. 49
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Lev. 18. 89
Lev. 18. 90
Lev. 18. 91
Lev. 18. 92
Lev. 18. 93
Lev. 18. 94
Lev. 18. 95
Lev. 18. 96
Lev. 18. 97
Lev. 18. 98
Lev. 18. 99
Lev. 18. 100

Deu. 23. 17

1 Kings 22. 46
2 Kings 23. 46

Eph. 4. 19.

Part I.
Chap. 11.

2 Ser. No. de
sermon si
in bene op-
eribus. Et in
1. m. 1 The. 1.
Jer. 15. 1.
Ezek. 14. 14

Et. 1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

unlawfulness is a sin which seeth to close up the
conscience; till the time of reckoning for all
comes; and God doth sometimes after a
while shut up his gates of mercy: and then
as Chrysostom notes often, though Noah, Mo-
ses, Samuel, and Daniel, should intercede, it
would be to no purpose. They were men of
God, who in their times did by their prayers
doe great things and compass marvellous
matters for particular persons, for Families,
for Countries: And yet when the glass is
out, and the decree determined is past: when
the time is over wherein God may be found, their
prayers for others come in too late; it is
good then to be at it with the soonest: I
meane not that ever it is too late to repent;
or that if we repent, we can misse of mercy.
No, no, the fountaine stands open, (always
open) in the house of David, for sin and for
uncleanesse; and this ancient person (as Paul
calls him) if he repent, he shall finde mercy:
God forbid we should have such a thought,
as though this sin could staine so deepe, that
the blood of Christ could not fetch it out:
our meaning is, that whilst the conscience
is awake, and we have a faire offer made us,
by the Word and Spirit, knocking at our
hearts; it is good wisdom to take Gods of-
fer; delayes be dangerous, for if we will not
know the day of our visitation, God may; and
what if in justice he shall refuse to give us to
repent; then let our friends move for us,
God will not heare, were they as good as

prayer.

prayer as ever Job, Daniell, Elisha, and Samue^l were. Let such then who are in this offence, come in by all meanes, in all hast to the Lord; and when the Angell moves the water, step into this Kings Bath, this Fountaine, this holy well: know that God would never move our hearts thoroughly to repent and returne, had he not a meaning to pardon, and to accept us: looke into the 1 Cor. 6. and we read, that some who were ⁱⁿ that sinfull were yet *sanctified*, were *washed*, and are now with Christ: and if they then, why not some now? It is not to the purpose, that they were so before their calling; such Divines doe agree; that there is no one sin that a man may commit before his calling; but should God leave that man to himselfe, to his lust, to Satan, the world, and *the* world, and should commit the act of the same sin after: neither like there any reason, why on our repentance, a sin done before is pardoned, and the same sin if we repent after, must stand unpardonable: or shal a man may repent of a sin done before ones conversion, and not repent of the same sin after: add but this, that the sin committed before, is *in it selfe* greater, than the same sin committed after; for before it is done with a *full* *strong* saying that perhaps, the law of nature and in-bred modesty, doth *in* *the* *best* make some recolle; but after calling, there being some seeds at least of grace in the *will*, there is some inward opposition made; it is not done without some saying: (nay) *it* *is* *the* *best*

αμαρτια
αυτων
ην.

There is
some volun-
tary in sin-
ning.

There is
some in sin-
ning.
y Rom. 7. 21

Part X.
Chap. 11.

of their *inside*, and so the sin is the lesser. Now if repentance could doe it at first, when the sin was greater; can we question, whether repentance doth fetch it off, when the sin is lesser? Indeed, if no repentance, no healing, no not of the least knowne sin; but if wee repent all our Divinity lies upon it, that such shall be pardoned; and that God hath not peremptorily bound himselfe, to deny repentance unto life to any sinner, except (the) blasphemers against the Holy Ghost: is a point agreed on, in our Schooles, and pulpits. Indeed, if such as are in this foule fault, doe finde, that it workes stupifying, that it seares, takes away the inward power of discerning things, ~~that are not convenient~~, deadens our tast, if such finde that their inward touchstone hath now lost its vertue, the danger is a great deal the greater; because such having little or no feeling of their estate are not as yet in the way to repentance; but if such finde it a fiery ~~desire~~ burning like any poyson, working a world of troubles in the minde, and a fearefull consternation in the conscience; then there is the more hope, that true humiliation and mercy is not far off: such have a faculty in them, which will worke out of their seares a desire to be eased; and if once upon sight of the promise, they conceive hope of mercy, they are in a faire way to repent of their wickednesse; and that God who hath made tender of his mercy to worse than Sodomites will receive those to favour upon

upon true sorrow for what is past, and steadfast resolution to doe so no more, for the time to come.

And here I will leave this uncomfortable argument, wishing all who meane not (say they doe scape hell) to carry the smoke of this sin to their graves, to flye from it.

Quæstion Whether a sin be the lesser or the greater, because it is done against conscience.

Sol. When a thing is done from which ones conscience would faigne restrain one, then it is said to be done against conscience.

1. If we will take it so large as consciencement, then Satans sins against his conscience, for he is convinced that it is evill which he doth.

2. Sometimes the sin is the worse, because it is not against any act of conscience; as when the conscience is dead, or seared and saith nothing, because it feels nothing; or when conscience is so willfully blind that it sees nothing, and therefore saith nothing; here is great contempt when men will be ignorant a purpose, because they will keepe their conscience as quiet as a clock may be; I say, this shewes great corruption, because man is naturally very desirous of knowledge.

3. When the sin is done against the voyce of a speaking conscience. If we take part with the sin against the conscience, are angry that our conscience would not let us take that free delight in sin nor give that full consent to sin, & are not willing that conscience should say any thing unto us when we have done;

in

Part II.
Chap. 11.

In this case the sin is much the worse, and shewes much strength, in that it is thus done against conscience. But now if we take part with the vice within, & are hardly sorry that our temptation & our passion meeting together, doe beate downe the power of conscience, and doe, doe what we can take part with the relaxation while it is a doing: and when it is done, nothing in the world troubles us more than that we did not give way to the act of conscience, and keepe from this sin, and doe joyne with our conscience against our lust, and are putting more strength into the power of conscience against another time. In this case, when I say we take part with the conscience against the sin, it makes the sin the lesser, but when (as I said) we joine with the sin against the conscience, then the sin is the worse, for here lust and corruption rules and doth all.

Q. Do not unregenerate men take part with their conscience against their lust?
A. Some doe, sometimes, in some cases, as with the conscience against finnes contrary to the light of nature, and with such morall habits of vertue as some have partakers off, against lust and vices, contrary to those morall vertues: and one may finde it that the will (as endued with vertue) is in the unregenerate set sometimes against other powers and sometimes also against it self too, (as it is corrupted with vice) and in this sense here is found in them the will against it.

it selfe, some strife in the will with the will:
 the 7 Philosophes doth teach that drunkards
 doe use to feele some remorse, and *his inco-*
ntinent person feelles within him some sensible
 strife betwixt vertue and vice. Now in this
 case his morall disposition may make him to
 take part with his conscience against his mo-
 tions to some vice, and when it doth, his vices
 have an infirmity and a weaknesse in them,
 and are the lesler. Heere then lies the differ-
 ence, that though his vice be the lesse for this
 cause, yet it is a vice not onely in him, but to
 him, because he hates it not out of love to
 God, and doth not what he doth, in taking
 part with conscience for Gods sake. As all
 is said to be flesh which is not spirit, so con-
 science, and all in an unregenerate man is
 nothing but flesh. But now a regenerate man
 take part with his conscience first or last,
 before or after against all sinners, against
 conscience that he is awar of, and doth it out
 of the love of God and of his Word, and out
 of the power of grace, and in in a true hatred
 against his corruption, not (to use their lan-
 guage) *as a vice* but *as a sin* done against the
 word and law of God, and thus his sin is not
 imputed to him by and through Christ Je-
 sus. But of this perhaps more in a more con-
 venient place.

To returne from this digression, I say, all
 care must be used to keepe off unnaturall pas-
 sion: the sting of conscience is great, the cure
 is hard, and so much the more difficult be-
 cause

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May-mind

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Part II.

Chap. I.

cause what for the danger, and what for the shame of them, men cannot be easily brought to make their mind knowne to any man, which gives the greatest advantage to Satan to worke his will upon us: but if any be overtaken, in any hand, let him send up to God; and in case God put him off, our with it to some spirituall man, who must and will, and as God shall be pleased to blesse his labours, shall restore him with the Spirit of meekenesse.

Gal. 6. 1.

CHAP. XII.

Of Naturall Uncleannesse.

NExt we are to looke over those which are naturall; called naturall, because that nature hath an end in them: for (though the wrong way) in unlawfull lust, yet they tend to the propagation and continuacion of mankind: and first for such as are single, then for such as are married.

SECT. I.

Rules for such as are single.

SUCH as are single; if God give them by the use of his meanes the gift, let them keep

keep themselves so, if they be wise. If not, then marry, and so marry, that they may attaine a principall end of marriage? *Paul* gives wife counsell to parents, that they suffer not their Virgins to *pass the flower of their youth*; his meaning is, when they have need of, and a minde unto that estate: else he tells us what is best; And here many of our Gentry are too blame, who keepe not their younger sons so much from marriage, but they do poss and thrust their daughters on this estate, albeit they have no mind or need, which is a misery; as to be made to eate when one is not an hungred: Avoid all extreames, and when God and Nature call, go in any hand, and that in *time*, and not stay till the Lusts of youth, which marriage is to cure, be past: have the house first all on a light fire, and then goe about to quench it; whereas marriage is ordained to prevent and kill the *lusts of youth*; and know that if we be about to provide for our children; then in hope that ere long it will be had, children will containe and hold in the better, (as *Chrysostome* observes) but in case that they see that we make no hast, take no care, they will marry themselves, or else ease themselves by some ungodly courses. The counsell then is, to make all good hast to enter them into this estate in fit time; and in the *Interim*, to maintaine their naturall modesty, and spirituall chastity all we can: *speake not an immodest word.*

2

looke

Part II.
Chap. 12.

2^o Cor. 7.36

This is to
take a bene-
fit from
them, *Ambr.*
in 1 Cor. 7.

2. In 1 Thes. 3
c. 4. vers. 5: &
in Gen. 35.
vers. 59:

Παρθενη
κλυή ἡ ἑ-
λευθερία το-
λμαῖος
θαλαμῶ-
σι.
Μηδία ἡ
ἡρώων
ἡρώων
ἡρώων
ἡρώων
Phocia

Part I.

Chap. 12.

Turpe habi-
tuum erat, &c.
Alex. General
4. c. 20.d Philo. De
vir. continet.
Aug. de Civ.
Dei. l. 2. c. 28
Chrys. Hom.
74. in Mat.
e Chrys. in
Coloss. 4. do. 15

looke not an immodest looke, use not any light action in their presence. A Roman was degraded for that he did but kisse his own wife before his children, and the ancient Christians were very curious and daltaty this way : d their order was, that men and maides fate so at Church, that one did not, nor could not, see one another ; the women-kinde had their vailles : And in the e East Churches, I am sure Virgins and Maids, were not used to come at marriages ; we cannot doe too much this way ; and many take such liberty before, that after marriage they do rue it all dayes of their lives. Many stay to provide a rich match, till it be too late ; for all the while the streame is dammed up with untempered mortar, it doth and will rage the more, and a vent one way or other, it will and must have : and hence we see, that such as are kept from that estate by a kinde of force, are the worst that way that be this day in the world ; as your Iesuits, Fryers, and Nuns. It is our corrupt humour, to be stronger in our passions where we are denied ; and a wound bound up and healed, ranckles worse than if it were open: which made the Apostle to call that Doctrine (which forbids marriage and gave not the gift) the Doctrine of Devils ; sith it puts a man upon a necessity of sinning a sin, and so foule a sin as uncleannesse, and for want of a naturall streame, to run over into unnaturall practises, which doe carry a man and woman much beyond the line, and put him

him far and far from God. And this makes way for some complaint against *Widdowes estates*, which in some, chiefly of the younger sort, must needs prove a *pradise of Devils* in the Apostles sense, because it doth thrust some women into a necessity of sinning. The Apostle doth counsell the younger widdowes to marry, to beare children; else saith he, they will, not onely they may, but they will marry and wax wanton against Christ. All that is said is, that these widdowes may mend it and marry if they will; but it is hard for women to turne themselves out of house and all, rather than sin: and if they have nothing, who will have them as things goe now. Indeed amongst the Jewes, where they gave money for their wives, this exception would be of some force; but now amongst us, where money makes the match, they may sit and fry long enough, ere any will make suite unto them to marry them, when they must on their marriage be outed of all. What ever they think they may be able to do while the husband is alive; yet when the man is dead, the widdow is in danger to sing another song: we care not much for that we may and must have, but when it is denied us, and we are tied from it; then as in the Gospell, they told it abroad the rather, because Christ bid them tell no body; so the passions of women will rage the more, because now they must not marry; and a young widdow will be lesse able to containe and be chaste than when shee was *h* a Virgin. They

Q 2

urge

Part II.

Chap. 11.

f Viduol

1 Cor. 7.8.

Sic vocat

mulieres nup-

tas maritus

per mortem

orbatae, non

excludens vi-

ros viduas:

de semine

tamen viduae

potius consi-

lent, quia his

frequentius

ab usione et

vastatione est

periculum,

Par. in 1 Cor.

7.8.9.

8 1 Tim. 5.14

Part I l.
Chap: 12.

urge that it is convenient, they so remaine, to bring up their children; but a curse is like to follow that condition, wherein is a *needs-must sin*, and all to breed up children: and we see what good birds many of their children prove, that estate of life is fittest for a woman to live in to breed up children, wherein shee is most free to serve God, and is most of all preserved from sin. And we see widdowes that have children and stand free, will tell you that they marry, to have one to helpe them to bring up their children, & the sonnes will stand in more awe of their father-in-law than of a woman their mother; and we doe see, that men doe use to take as great care for their wives former children as though they were their owne: and when two have a joynt care, it is better than if one onely; and a womans care and power is never the lesse when she hath one in commission with her to helpe her. A little matter in the taker, or a little favour in the setter would helpe all to turne a widdows estate into a life; & it were nothing in the setter to suffer such as they see have, or are like to have need, to marry. Please God and please all; I know now and then, a booty comes in to suffer such to marry; but of all inconveniencies, sin is the worst, there lies the mischief. Many doe sin for want of the medicine, and that Land-lord doth best who frees his *Manner* most from sin; neither will they live ever the longer, because they doe marry: the times of men and women are defined

Part II.
Chap: 12.

1. Galde loc.
off. 6. 2. 3.
2. Plato de
leg. l. 1. Arist.
prob. lem. sec.
1. 4. 51.

defined by the Lord, longer they cannot live, sooner they shall not dye: I will not deny, but want this way, may and doth in some bodies breed diseases, as both 1. Physicians and 2. Philosophers teach: but I hope no man hath this in his head, to bar widdowes from their necessary liberty to marry when they will in the Lord, a purpose to kill them up with discontent, or to cast them into any diseases. I would I could perswade men to consider the matter, and make their case their owne; and then say, whether setting aside all opinion of merit and supererogation, the case of a Nun be not easier, who is cloistered up from having to be amongst men, than of a widdow in a widdowes estate: whose life is to be up and downe in the world, and have much society where men are, and yet must not be married, except some one will come and have her with nothing. Examples of any that have so done are so rare, that in my experience I never knew any.

SECT. III.

Rules for such as are to be married,

NEXT when we are to enter our selves or ours into marriage, we must see to the chiefe and the principall end, which is (as the state of man is since the fall) to keepe a man chaste: he that makes marriage to be the meanes in his intention to make himselfe rich,

Part I.
Chap. 12.

1 Tim. 4. 3.

2. 2.

*Et qui impe-
diti sunt: ex
muptis sci-
unt quod non
muptis illis
impedimento
fuerint, sed
voluntate que
male utatur
muptis, Chry-
in Hebr. 10. 7.*

rich, marries in the flesh, and not in the Lord: he cannot with any face invite the Lord to the wedding: Mammon, not the Lord, doth lead the Bride to Church, the Apostle saith, it is not good for a man to touch a woman, but yet saith he, to avoid fornication: he saith, not to pay debts, to get money, it maketh one rich: every man have his owne wife: but to avoid fornication, Matrimony then was ordained, to make men and keepe men chaste, and not to make men rich: And we doe finde, that many of those who marry to be rich, which is their end, & have rich wives too; after marriage, do attain neither their own end nor Gods mercy, & after are neither rich nor chaste: & then they fall upon marriage, with many heavy complaints, & that if there be any hell above ground, it is in marriage: Women then be before hand, and marry to sorrowfully for time, and so wisely and proportionably for age, and other consequent circumstances, that it may preserve our chastity. It is somewhat too late to bring water when the house is burnt; as soone as the sparkes arise and it begin to grow towards burning, and we see the smoke up, goe to Physick; there must be no time of lusting, what ever there be of woeing: many complaine of too much trouble in the estate, it is because they bring sin with them thither: there be too many who are afraid to marry, but not to sin, and at last, when it is heard late, marry they doe, and rue it all daies of their lives: conceive but what the horror

horror of uncleannesse is like to be, in that there is in the sin of fornication, a staine above other sins, in that it makes ones body the member of an harlot; in that it doth defile the soule, (as in their manner all sins doe) in that it doth defile the body in making it an actor in the sin (as many other sins doe) in that it doth also abuse the body, in making it the member of an harlot (which no other sin but the sin of uncleannesse doth.) And all *this* wil presse hard on the conscience, when time shall serve, that in sinning this sin, that *body* is *thus* made the member of a strumpet; therefore prevent all by holy and timely marriage.

Part II.
Chapt. 12:

1 Cor. 6. 13
Solomon. 10
1 Cor. 6. 18,
19. *scilicet de
crimen.*

SECT. III

Rules for such as are married.

WHEN entred into the estate, we must be convinced of the greatnesse and foulnesse of the sin of adultery; it gives a sore blow to the knot it self; it is cried out of exceedingly in the Word, it cuts a-sunder the sinews of families; we must judge of it by the Word, not by the world, Once (I am sure) amongst the Papists it was placed among the lesser sins, and because too many every where stand guiltie of this sin; the world hath not a right judgement of this sin: it doth corrupt the mind of a man, and takes

1 Cap. Epi
Clerici contra
de pudicitia
Epi. Jac. Cu-
jacini repre-
hendit in p-
cis. posthumus
ad c. 4. Epi
clerici.

Part II.

Chap. 12.

Neh. 13. 2.

Judg. 16.

Aug. in Gal.
p. 4.All kind of
demonstrations
of sensuality.

Object.

away the use of the power and faculty of discerning: it brought ^k *Salomon* the Wise for a time to runne into idolatry against common sense. And ^l *Sampson* the strong, (made a ludge of Israel, by a miracle from the Lord, and therefore no foole) though he knew that the harlot would betray him; yet when he had once tasted of it, he did so lose the use of his right wits, that for his heart, (during the temptation) he could not forbear: we must not then thinke of this sin; as the world doth, but as the Lord doth; we see custome takes away feeling and judging exactly of any sin; In the very Church it selfe, and that anon after Christ, we find that by reason of use, the Christian Gentiles held fornication to be scarce a sin, as we may see in that Synode in the *Aels*; and the second Chapter of the *Revelations*, a tricke of youth it was counted, and is amongst too many but for a tricke of youth, yet for such tricks, God (the just) will damme men in hell, unlesse they repent. In 1 Cor. 6. 9, 10. we read, that fornicators (as distinct from adulterers and adulterers, shall not inherit the kingdome of God: and againe, fornicators and adulterers, though men doe not as they should, yet God will judge. Yea, but say a man lye and live in the least knowne sin that is, he must not inherit the kingdome of heaven: and therefore this is no argument to prove these sins to be great, because they keepe out of heaven. But these sins are named above others, to shew that a man cannot be

be a fornicator or adulterer in habit and be in Christ. A *common* practiser and worker of those sins one cannot be, but he must and shall allow them, they are of that nature that they will *lord* it where they be made afraid of: but other lesser infirmities a man may practice them commonly, and yet not allow them, and so notwithstanding be in Christ Jesus. These then be sins, whose *ordinary* use cannot stand with grace, nor is agreeable with ones being in Christ, and by that meanes they are said to barre out of heauen (over lesser and smaller faults), and *thar* the argument is good and firme, hence to prove them to be great sins; What then love cannot doe, let feare doe, for God doth punish these sins with a *chiefly*: see this in Peter, *The Lord knoweth how to preserve the unjust to the day of judgment to be punished, but chiefly them that walke after the flesh in the lusts of uncleanness.*

Being convinced of the hainousnesse of this crime; the next is, that the marriage-bed must with all care be preserved in all purity; the temptation is strong to fornication, stronger to adultery; for the worser a sin is, the stronger is the impulsion of Originall lust unto it: and Satan is more eager to make men adulterers *after*, than fornicators *before*: but here is the difference, that (as I shewed before) except a man hath the gift; he that will not take Gods medicine and marry, let him doe what he can, use any, use all other meanes, yet he hath no promise it shall doe: but when married,

Part II.

Chap. 12.

As there is a difference betwixt *oblivion* and *oblivion*; to be drunke and to be a drunkard.

One act doth not ever denominate.

1 Pet. 2.
9, 10

one and if not with one, then indeed and upon the matter with none. Dalliances are forbidden: first, words and talke full of obscenity betwixt them two is not lawfull, they must not by words corrupt one anothers chastitie: it is worse, than to taint the chastitie of a stranger, for that here is or ought to be most love. What if no body be by, yet God is by, and chastity the *beauty* and *honesty* of the estate is by. Secondly the eyes must be pure and chaste; else the next will be, that the eyes of such will be full of adultery, it crosseth the end of matrimony, which is not to fire, but to extinguish lust. I have read, that it is against the Law of Nature, for one, without necessary cause to see his owne nakednesse; but what ever credit we give to the judgement of men, we have it in the Word, that *Adam* and *Eve*, when there was no living creature by; the very instinct of nature did teach them to make coverings: to hide their nakednesse, from the sight one of another: this I am sure, that the Lord doth use to correct such intemperate courses and practises, with strong and vexing tentations after strange fashions, this is the ordinary effect of this abuse; and they who thus avoid such irregular pranks, shall finde a sweet enjoyment one of another, and true affections stirred up with more naturall delight and heavenly content. *Isaac*, I know, sported with his wife, but it was, (no body being by) and what if it were *Job*, that the King who over-saw all, knew thereby that

Part II
Chap. 133

2 Per. 11

Arif. Feb. 17
c.s. foll. 3.

Part I.
Chap. 12.

Gen. 29. 35
Modesty
keeps the
key of Cha-
stity.
Good women
have in
their houses,
precious pec-
uniell Treas-
ures. Sen-
eca de vit. Beata,
cap. 12.

that she was his wife, yet it was in all mode-
sty, for no such dalliance nor sporting, is
allowed to a man with his owne Sister, for
this sporting did discover to an heathen, that
he was her husband, although he gave it out
that he was her brother: But it was not of
that nature we now treat of. That the Patri-
archs and Matriarches carried it with all pos-
sible modesty in those dayes; we may see it
cleare by the story of *Isaac* and *Leah*. Be-
leeve it, modesty is the best preserver of nup-
tiall chastity; marriage is no stale nor cover
to any uncleane and base practises; love doth
no unfightly nor unseemely thing. I spare to
speake what way it useth to make for base
tentations, to end with others, when couples
goe too farre this way, betwixt themselves,
some tel us that intemperat & unbridled lust,
is no better than plaine adultery. But (under
correction) this to me seemes to be a stretch-
ing of the phrase, if the meaning be that it
may be as great a sinne and so (no better) I
have nothing to say to that, circumstances
make much in aggravating sinne, but if the
meaning be that it is plaine adultery, that can-
not hold. Properly a man cannot commit a-
dultery with his owne wife, thus for a
golden tongue or pen to speake or write may
doe hurt. Tis better to call it uncleannesse,
than adultery, uncleane a man may be, an a-
dulterer one cannot be with his owne wife.

4. The bed must be sanctified, and kept
undefiled by the * Word and Prayer. The

Word

Word is as Divines shew us (up and downe) a mighty healer of this corruption, and it stands like a strong Tower, against all these base uncleane lusts. To the Word, there must be Prayer adjoynded, else we rely too much on the Physick, and it is not like to doe: and if Physick worke not right, it makes one worse; and so here, as we finde none so uncleane as some married people; God must then be sent for, to blesse the Physick to the soule: other things we know, as eating and drinking must be sanctified by Prayer, prayer is then rather and more to be used *here*, because the passion is so strong and reason so weake: Where reason is in a manner put besides its present use, there I hope prayer hath greatest place; eating is to take away the naturall passion of hunger, and drinke, of thirst in the body, and victuals have a naturall property to take away hunger, & thirst, yet we are to pray over our meals; but here the ordinance is to cure sin, to worke on the soule, to heale a strong corruption, which cannot usually be done without the influence of heaven; and thence it followes, that we have cause to pray more in this case, than in eating and drinking: praying, I say, there ought to be, say (by way of supposition) that prayer at meat would take away ones minde to ones meat, why then we would counsell one to pray for a blessing before-hand: so *here*. To pray will bring in the blessing of God, which is all in all in *spirituall* medicines, as this is, being,

Part I I.
Chap: 12

Arif. Eph.
47. 6.

1 Tim. 4. 4.

Part II.
Chap. V.

Pro. 9. 19.

Ver. 15.

Heb. 13. 4.

being, as I said, to cure the sin of the soule; prayer will keepe men that they shall not surfeit, and so come to a loathing nor fall into a defect, here must be a *satisfying*, as *Solomon* sayes, and drinking away our thirst at our owne Cesterne, lest we hanker after a strange fountaine: prayer will make a man keepe himselfe, from all base and absurd abusive dalliances; it will make and keepe the bed *undefiled*, and encrease love and mutuall affection. Love hath a sure foundation, when it is built not on beauty or wealth, but upon prayer and grace. Here by the way we may note that as goods (whose epitaph it is to be vanity) (*Eccles. 1.*) are no foundation for one to build his love one, so goodnesse must not doe all neither, a man is not to love his wife neither onely nor chiefly because she is good, for she may loose all her goodnesse (as all on all hands grant) to the last and least degree, and the sence of it (for a time) quite, in so much that she may think of her self that she hath none at all: so may her husband think, & then where is matter for love if love be built onely on that? How then, why our love must be built chiefly on (the must) of the king of heaven, whose peremptory will it is that husbands (must) love their wives, and wives their husbands: And the precept of the Lord holds in all temptations, conditions, cases, persons, poore and rich good and bad, if there be grace also so much the better, more strings to our love doe no hurt, but the key of all, which

which chiefly doth it in all, and onely is enough to serve the turne, is the strict pleasure of the Lord, which will of his is subject to no diminution, alteration, binding to love a bad yoke-fellow as well, though not as much as a good : Aye we say not too much, if we say though not with as much love simply, yet with as much matrimonial love (as such) and he is in the right, from of sincerity who can and doth thus love his wife for Gods sake and in obedience to his law, be she never so bad, so froward. Satan cannot abide to see men and women in this estate, to live in quiet and love; and this makes him to use all the art and power he hath to trouble the waters, to blow up the affections after a wrong object; for then when such lusts are in, love goes out: he knowes, that the droppings of love will keepe us from the weedes of such immoderate desires, which makes him to goe all the wayes he can to worke, to fill the head full of surmises and jealousies, the heart full of extravagant lusts, and all to marre the harmony, which ought to be betwixt couples: the house, the towne, is out of quiet, when such are out of love; all which calls upon such as are married to be as watchfull and carefull to keepe all right, to remember that it is *'the covenant of the Lord*, that it is not made by man but by the Lord; all covenants else that are lawfull are (a far off) the covenants of the Lord and done in his sight: but here the Lord is a party and God hath a speciall hand in this bargaine;

Part I.
Chap. 12.

1 Pro 2. 17.

Part II.
Chap. 21.

Gen. 32.26

bargain; & he sees (as within book) quite thorow, & is acquainted with all our thoughts, hence that phrase, *to marry in the Lord*; wherefore we must in thought, in word and in deed, keepe close to the party, the Lord hath bound us unto, and wherein we have entred into bond *to the Lord* for our faithfullnesse: such then must be a ^u covering to one anothers eyes, else the heart will not stand cleane, and the meanes before prescribed, and other both naturall and morall directions, which we finde up and downe in Writers, must be used with all care and conscience, and much diligence, and all little enough: our nature is catching this way, and once in, it is not so easie to come off, but rather to runne in this case further and further off, or else grow into discontent, pangs of conscience, terrours of heart, inward gripings; out of which if we come the right way, it must be with much bitterness, after we have waded first thorow a kinde of of purgatory: if we never claw off those gripings the right way, then such run into a seared conscience, or which is worse, breake prison and thrust themselves out of this world the quite contrary way.

CHAP.

CHAP. XII.

Containe Medicines. To prevent uncleane
lusts. To cure the Effects of them.

I Meane now to grow towards a conclusi-
on, and the rest shall be taken up in some
directions.

1. To prevent these Lusts.

2. To helpe against the two effects of these
lusts, viz. 1. Horrour of the tentation. 2.
The deadly blowes of senselesnesse which
they give.

SECT. I.

To prevent uncleane lusts in youth.

FIRST, for such as are young; these are
called the lusts of youth; they are most
strong in youth, and come on worst there:
because that their affections are strong, their
judgements weake, and youth doe conceit
that they may take some liberty this way, and
no man must aske them why they doe so.
They must be exhorted to fye the lusts of
youth; Timothy was young in age, but old in
conditions; a very true penitentiary, a drin-
ker of water, a very weake crazie body, a
great paines taker, a man fuller of grace than
ordinary, being an extraordinarie Officer in

R

the

Part I. 4.
Chap. 13.

Pro. 5.8.

the Church; and yet Paul calls upon him being young: what, onely to avoide? No; what, to runne? No, but to flye from the lusts of youth, make all post-haste away from them. If *Timothy*, such a chaste and chastened peece as he was, had need of such a warning-peece, then all youth have great need; *not to come neere the quere of her house* as *Salomon* doth advise his young Saint.

SECT. II.

To prevent uncleane lusts in old folkes

In old.

1 Tim. 5.9.

Job 31.1.

SEcondly, not such as are old must cry how-
lyday, and thinke that no danger lyes this way: alas the day, age will kill no sinne, it is Christ and grace onely that can cure any lust, else there were a sinne for the death whereof in all, CHRIST did not die if I saye this be found that age doth kill it in some. Such then as are in yeares, must not cast away their weapons, but walke in feare and care this way, yea, though they be good people. I know the body is then coldish; and there is not that stirring with that strength; but if Satan come and blow the coales, there will rise a great flame, a mighty burning: an old house will fire quickly, and so will old people, if they let Satan alone. *Iob* was not young, and married he was too, when he said, *I be made a covenant with his eyes, taking bonds*

bonds of his senses that he would not be
cathced with a maid; & maidens are more in-
ductive this way, than such as are married.
1 Job, not such a man in the whole world a-
gaine, a chaste man, a married man, one that
had children, and now somewhat in yeares,
and yet you see his care and circumspection
this way. No man must then thinke to walke
at large, because he hath the remedy, and is
now growing towards his last declension.
Saint ^b Hierome saith, that his face was pale
with fasting, that his body was cold, his flesh
halfe dead already; yet he complaines, that
in his withered carcase the flames of lust did
boile, and that his minde was inflamed, and
even all in a scalding fire with fleshly desires,
and old he was also; and therefore we see in
the best men that be, age of it selfe is no pri-
vilidge; none must dare to beare himsele
bold on his age: Satan can helpe an old man
and woman to a wanton eye, to a young
tooth; sin is not so much in the act as in the
affection, it lies in the root: and God will
suffer such an one sometimes to fall into burn-
ing passions, that by his owne experience he
may learne to know, that sinne is properly
and immediately in the soule, and the soule
grows not old; and that grace, not age, must
be the death of sin: now an old man to fall
into the passions and lusts of youth is mon-
strous, and proves almost incurable. To see
an old man covetous, is no such strange sight;
but to see him lascivious is a great eye-sore;

Part I. l.
Chap: 13:

as to see an old man to be effected with the
Gowt and Stone, (the diseases of age) is not
so much, but to see an old body to be taken
with the diseases of youth, is a strange sight,
and proves most dangerous; as to have the
small-pox, the wormes, and other diseases
of children; so in his soule, to finde an old
body wantonly given, to be carried away
with affections of uncleannesse (which are
properly and commonly the lusts of youth)
is dangerous: I wish then old people to keep
off, and not to thrust themselves upon the
fire, relying too much on their age; yea, say
that a man hath passed over his youth, with
some freedome this way, and it may be, hath
not felt himselfe much given after this veine,
yet he were best see that he hang not loose
when he comes to yeares, for we have the
confession, of a most strict and godly man,
^b Gregory Nazianzen by name, who having
in his fresh and younger time, carried a good
hand over these lusts, when old and even
done, he cries out that he was haunted and
pestered most miserably with them. And
^c David a better man than he, yet it was in the
afternoone of his age, that he fell into adul-
tery. And when ^d Salomon was old, saith the
Text, he doted on out-landish women: how
comes this? Like enough, because men being
young feare themselves, when old, they
thinke the worst is past, trust too much to the
advantage of the body, lye not in their ar-
mour, have not their weapons ready, and
then

^b In Commis.
De rebus suis
et de Calamita.
anime sue.

^c 2 Sam. 11.

^d 1 Kin. 11.

23, 4
Neh. 13. 26.

then Satan is too hard for them. 2. When old, then men are subject to much spirituall pride, and that perhaps, because they stood so free from this sinne, as though they had beene somewhat in themselves; and now to cure that spirituall sicknesse, this base temptation is suffered to molest them. 3. If they had beene thus set upon, when hot and young and full of sap, with such strong motions this way, like enough they should & would have funke and yeelded: and God will have such know by their owne feeling, what these lusts mean; wherefore that they may not receive that hurt by the temptation and impulsions, they have their hands full of them when old and cold, who did scape them, when greene and young. 4. When and while young perhaps some bodily weaknesse held them in, which being healed in age, the fire breakes forth. 5. When young some retired employment stops all, which being removed in age, out the passion comes. 6. Many be occupied with wild diverting phantasies in their youth, that they care not for marriage, but when old and waxen sad, they grow very desirous of it. 7. When yonger perhaps God for some speciall reasons gave them the gift, which when elder he takes from them. However, I wish both young and old, by all meanes to beware of this Snake.